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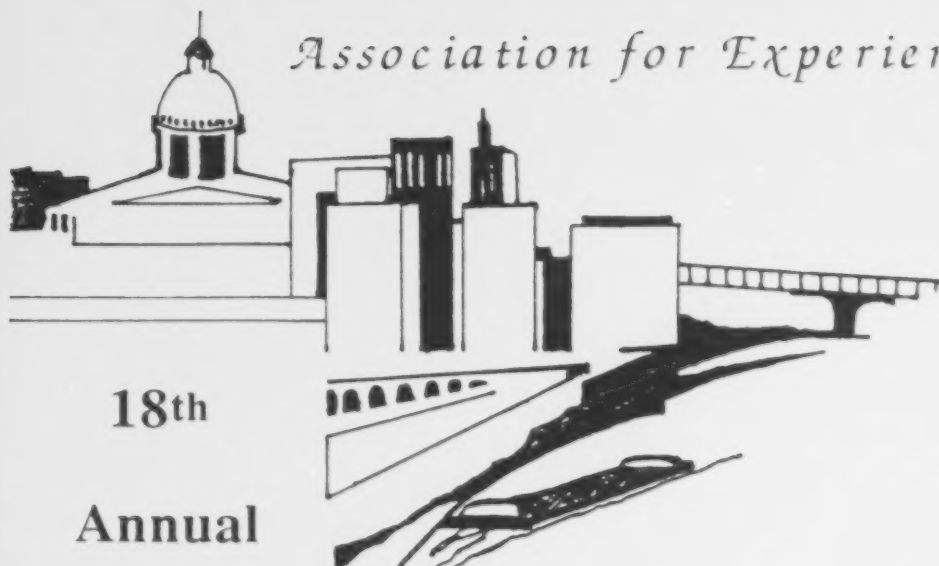
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ABSTRACT

The mission of this conference was to explore and promote the integration of experiential learning with diverse communities and settings. The 60 presentations, workshops, and preconference events included in this proceedings manual are organized under the following topics: (1) foundations; (2) urban, school, and corporate environments; (3) social and cultural diversity; (4) Native American foundations; (5) programming for people with disabilities; (6) therapeutic and treatment settings; (7) service learning; (8) spirituality and reflection; (9) music and dance; (10) environmental issues; (11) management and administration; (12) careers in outdoor education; (13) safety and rescue; (14) research and writing; (15) media and technology; and (16) world issues and peace. Each of the entries for conference events typically includes: (1) an introductory section that provides philosophic or background information about the activity; (2) a description of the content of the presentation, workshop, or event; and (3) some concluding remarks on the topic. The names and addresses of the presenters or their affiliated institutions are included with most of the articles. (ALL)

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Association for Experiential Education



18th

Annual

Conference

ED327355

PROCEEDINGS MANUAL

Richard F. Flor, Editor

"Integrating Experiential Education"

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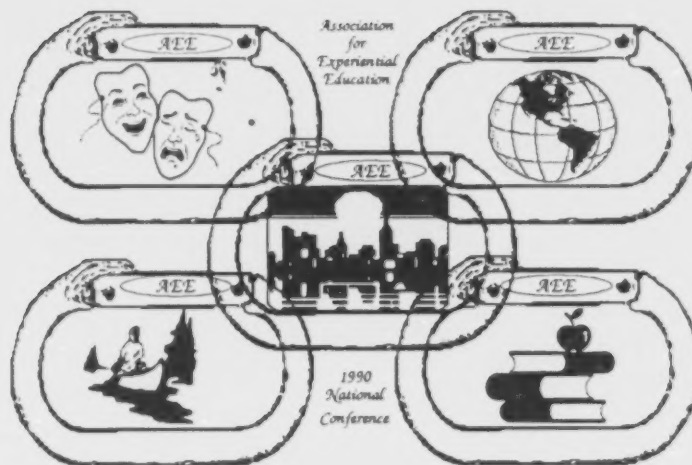
Join us at the confluence
of the
mighty Mississippi
and the Minnesota rivers

"INTEGRATING EXPERIENTIAL EDUCATION"

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INTEGRATING **EXPERIENTIAL EDUCATION**

PROCEEDINGS OF:

THE 1990 ASSOCIATION FOR EXPERIENTIAL EDUCATION

18th National Conference

October 5-8, 1990

St. Paul, Minnesota

Richard F. Flor, Editor

cover art by: Maarja Roth

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Association for Experiential Education
Box 249-CU, Boulder, CO 80309, (303) 492-1547

*The 1990 conference mission is
to explore and promote
the integration of
experiential learning with
diverse communities and
settings.*

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PREFACE

As I reflect back on the last 11 months, on the process of planning this conference and putting together this *Proceedings Manual* several things come to mind.

The first has to do with the human energy invested in these ventures and the potential synergetic result of our labors, whereby our whole is greater than the sum of our parts. I am reminded of a conversation I had with David Moriah in Santa Fe last year at the AEE's 17th National Conference. Somehow, it seemed that something more ought to come out of the process of a bunch of creative, dedicated educators getting together for three days and sharing ideas about their work. Certainly, many of us come away with some great new ideas, an expanded list of contacts, some new friends, and a whole lot of energy and good feelings for what it is we do. And yet, it seemed there was no "product" that I could hold in my hands and say, "this is the result of this synergetic union of minds." Perhaps this is simply a need born out of my own personal style: yet somehow, I believe that synergy is impeded when the products of it are lacking.

Thus, this *Proceedings Manual* serves that purpose: To be the tangible product resulting from the synergetic "coming together" of those who experienced St. Paul in the fall of 1990.

The second thing that I am continually reminded of is the concept of "transition." The field of experiential education and this Association are facing a period of transition. It's time to step out of the woods, come down off the mountain and bring our skills and knowledge to bear on the issues our society faces. As educators and professionals, we possess a multitude of skills which may be applied to promote change in our communities. The conference mission to "promote the integration of experiential learning with diverse communities and settings" demands that we become comfortable and competent working in the urban environment as well as the wilderness. No longer can we simply tell our students to go home and transfer their learning, while we remain in the field, removed from the forces that govern our society.

The urban environment is the center of action: It's where the resources exist for implementing change and where those who hold power and make decisions reside. Ultimately, the battles to save our wilderness areas, educational systems, and other social services are being fought in the urban centers of this country.

As the AEE wrestles with the formation of a new mission statement, let the text in this publication be a testament to our expanding beyond simple "adventure." As we, the practitioners and researchers of experiential learning, look for new methods and environments in which to

utilize "experience & reflection" let us not be bound by definitions which unnecessarily limit our scope and vision. In seeking diversity, we must allow for truly divergent thinking and action.

About this *Proceedings Manual*

This work is a compilation of presentations that took place at the AEE's 18th National Conference. Included here are keynote addresses, workshops, Pre-conference events, and a new kind of conference experience, the "Experi-Day" (day-long experiential workshops). As you page through the text, you will undoubtedly discover a diversity of writing styles and topics. The intent was to allow contributors an opportunity to put forth their ideas and methods in a manner that reflected their unique way of teaching. Thus, some people discuss the "informational foundations" of their workshop, while others discuss the "methods and structure" used in presenting their topic. In either case, this *Manual* will serve as a reference for professionals in the field of experiential education. You are encouraged to contact presenters whose ideas or programs interest you, and to continue the process of sharing the knowledge which makes our field a growing, striving creature.

In addition, this *Manual* serves as a historical piece, reflecting the issues which experiential educators are addressing in the last decade of the twentieth century. Hopefully, this *Proceedings Manual*, and the "Experi-Day" will set new precedents for how we approach our conference and our profession.

Special thanks go out to Sue Althoen Cairn, my partner on the Publications and Publicity Committee, whose efforts allowed me to venture off into the woods and focus on this work while she tackled many of the other responsibilities back in the cities. Thanks also to Barb Tuckner and Cynthia McArthur for their continual support and sharing of ideas, and to the rest of the Committee behind the planning of this conference. And finally, I wish to thank all of you who contributed in writing to this piece. This *Proceedings Manual* is the result of your extra efforts in organizing and sharing your ideas with others, and is yet another example of how our organization is evolving.

Richard F. Flor
Minneapolis, Minnesota
September, 1990

Richard F. Flor is a doctoral student at the University of Minnesota in the Department of Educational Psychology, studying learning and cognition, social psychology, and organizational development. His specific interest lies in how individuals develop problem solving and decision making skills, and how those skills relate to self-esteem and feelings of empowerment. He received a Bachelor's Degree in Geology from the University of Wisconsin. He has worked as an instructor and course director with the Voyageur Outward Bound School since 1985, and has taught skiing professionally since 1975.

INTRODUCTION

It is my sincere pleasure to write the introduction to the *Proceedings Manual* for the 18th Annual Conference for the Association for Experiential Education. This is the fourth time the AEE has produced a *Proceedings Manual*, the most recent being from the 14th Conference at Moodus, Connecticut in 1986.

I believe that the title of this document, "Proceedings Manual," appropriately defines what the entries in this book represent. The field of experiential education is encountering an evolution of proceedings on a variety of fronts. As with some cases in this manual, the fronts represent unique and innovative approaches designed to enhance existing practices. In other cases, the procedures described are no longer unique, but offer well established and integrated approaches to advancing professional practices. In either case, the authors of the manual are furthering the progress of the professional and ethical standards of the field of experiential learning. Without their assistance through such presentations, the field does not proceed and remains the body of knowledge limited to one person's experience. Unless we provide knowledge in a manner that can be used in the future development of society, we fall into the same arresting dilemma of those stoic areas of traditional practice that we often find ourselves trying to change. Authors within this document have made a personal commitment not to let this happen, and are to be congratulated for their personal efforts, professional responsibility, and visionary practices.

It is also important to realize that this is a manual constructed for use. The practices represented within the document are meant to be explored, analyzed, debated, and improved upon for future use. This document will hopefully take on the same application for the user as an auto mechanic's manual or field instructor's guide; one that is dirty and worn on the edges from heavy use by the reader, but priceless for referencing valuable information.

I encourage you to examine the various positions taken by the authors in order to enrich the investigations of your own practices and beliefs on these topics. It truly is a living document, asking you to contact the various writers to network on how these budding concepts can be nurtured and improved. I hope that you will take advantage of the feature of authors' addresses, contacting them for open and expanding dialogue. If we believe that our Association and respective professions focus on developing positive changes within society, we must be prepared to examine these changes in light of the conduct and ever changing problems of today's world.

The production and editing of this document were all the result of volunteer work by

Conference Committee members. Special gratitude is extended to Richard Flor for his compiling and editing of this document, Barb Tuckner and Cynthia McArthur for their direction and service as Co-Conveners and the entire Conference Committee for the countless hours and personal investment they gave to make the Conference a reality. These individuals represent the epitome of what AEE members are: self-motivating and responsible people willing to work together to produce healthy societal change in their respective environments.

If you are further interested in the Association for Experiential Education or the field of experiential education, I invite you to write to the Association's Office located at: AEE, CU - Box 249, Boulder, CO 80309 or call (303) 492-1547.

Dr. Michael A. Gass, President
Board of Directors
Association for Experiential Education

EXPERIENTIAL EDUCATION

FOUNDATIONS

- Reflection
- Philosophy
- Processing
- Transference

Reflection: At The Heart of Experiential Learning

Robert Shumer
Director, Field Studies Development
University of California, Los Angeles

Experiential Education Foundations /
Reflection

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Introduction

The purpose of this session is to expose participants to a model which places reflection at the core of experiential learning. The workshop is devoted to analyzing the various kinds of reflection which occur in program practice and to determining the kinds of reflective activities which constitute effective learning or learning which is worthy of credit in academic institutions. The point of analysis will be each participant's own program.

The model presented requires participants to think about the kind of reflective activities in their program which deal with the following dimensions: tasks, principles, theories, affect, judgment, and "other". By evaluating how programs deal with these areas, it is possible to establish criteria by which to determine whether certain kinds of reflection are associated with academic credit or learning which has general application.

Workshop Foundations

Life is nothing but a series of experiences. Many experiences pass us by, quickly forgotten. Others make an impact -- for some reason -- and we remember them well. How we deal with our experiences measures what we learn from them; whether we think or reflect on what has happened determines if an experience will be lasting and rewarding or simply slip into oblivion.

The role of reflection in learning has been discussed for centuries. Sophocles believed we learn primarily by doing, by observing what we do time and time again. Locke suggested that we must reflect on what we do to understand: knowing is purely a function of thoughtful reaction to experience. In modern times, Dewey has observed that learning from experience is based on reflective periods, moment without action, where connections are made between one experience and another. It is the thoughtful process of connecting past and present learning derived from experience that prepares people for the future. This linkage is referred to as "continuity of experience" and is considered the basis of human growth.

David Kolb, borrowing from Kurt Lewin, has described the role of reflection as part of the experiential learning cycle. The process moves from experience, to reflection about the experience, to formulation of generalizations or patterns, to testing of the generalizations through new experiences. We learn primarily from thinking about experiences and testing them in new situations.

Reflection is not limited to the cognitive domain, nor is education itself. One can reflect in many different ways just as one can learn in many ways: cognitive, where there is an attempt to understand specific knowledge; affective, where there is effort to understand emotional influence; and judgmental, where one examines values and personal involvement.

Reflection has been defined as having even more dimensions. Mezirow (1981) has identified several categories of reflectivity which occur during experiences: affective, discriminant, judgmental, conceptual, psychic, and theoretical. Each form focuses on a different level of understanding and describes how experience influences our cognitive, as well as our emotional, state of mind.

Reflection is also viewed as a multi-part process (Boud, Keogh, and Walker, 1985). These researchers believe we have an experience, then return to the experience by thinking about it, attend to feelings about the experience, and then re-evaluate what occurred. Each time we revisit, we learn more about the experience.

In all these models, reflection is central to the experiential learning process. If this is so, one might ask what kinds of reflection are necessary for formal educational institutions to sanction the learning as being worthy of credit or meeting academic standards? It seems there should be some pattern or system of reflections which bring experiences into the realm of "real learning."

To examine this issue, an accompanying worksheet is provided which defines a series of activities and reflections. By evaluating tasks and activities performed and the ways they are processed, it is possible to develop a profile of the uses of reflection in a particular program. The goal of this analysis is to connect patterns of reflective activities with criteria for awarding academic credit or sanctioning learning. There is a relationship between the kinds of reflection used in programs and the likelihood that learning of good quality is occurring.

The framework put forth is simply a model for discussion and needs to be tested for accuracy. However, it does provide a structure by which to examine experience-based educational programs in various settings. The purpose for the exercise, or analysis, is to have each person better understand how reflection is used in a program to assist students to learn from their experiences.

Exploring Experiential Education with the Spirit of Adventure

Bill Proudman
Member, AEE Board of Directors

Experiential Education Foundations /
Reflection

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For the last several years, the AEE has struggled to define its own brand of experiential education. The role of adventure has played an increasingly prominent part of defining AEE's understanding of experiential education. Conversely, it is the stereotyped image of adventure (often synonymous with outdoors) that is also limiting the breadth and scope of AEE's definition. Maybe we need to find new words. Ir-regardless, we definitely need to articulate a more precise definition.

Experiential education is a broad term that means learning by doing. I believe that the kind of experiential education the AEE espouses needs more definition than simply learning by doing. This workshop will focus on a working definition of experiential education with the spirit of adventure.

Our challenge is finding a more precise definition of what we mean by adventure. To most people the notion of adventure implies a place, activity, or environment, most likely the outdoors, and some challenge or risk activity. I believe that experiential education, with a spirit of adventure, as practiced by many educational organizations is less defined by activity and more defined by a methodology of how we teach and/or create learning opportunities for students. It is the use of the spirit of adventure, of being inquisitive, challenged, engaged, not fully knowing the outcome.

The conference planning committee stated it rather nicely when they defined experiential education as a "pedagogy of theory and curriculum which utilizes direct experience as a basic tenant for learning and teaching. Experiential education encourages the connection of concrete experiences with abstract thinking to facilitate learning. Its components of action, reflection and transfer are essential to the total education process."

Further, I believe there are a number of myths about experiential education that we as a movement have seemed to cultivate over the last few years. I believe that these unchecked myths continue to cloud the issue of what is really meant by adventure-based experiential education. Some of those mistaken stereotypes about experiential education are:

- all outdoor education is experiential education
- anything non-traditional must be experiential
- all school trips are by nature experiential
- ya gotta be out of your seat (physically) to be experiential
- and on and on

We have reached a point as a movement where it is essential that we clearly articulate what constitutes good experiential education. Not where it takes place or what activity the students do, but the process by which the learning takes place.

As experiential educators, we face the challenge of defining our craft. We desperately need to do a better job of it as the tools of our trade are capable of defining for us. (Just look at the pictures in a number of our program's brochures.) For example, does simply offering a ropes course experience to students make the learning experiential? I think not. "Tools" do not make the learning experiential. I believe strongly that we as educators need to be consciously aware of designing and creating experiential learning which includes very specific roles for the students, the teachers, and a clearly articulated description of experiential methodology. As teachers of "doing" learning, we cannot fall victim to just doing it. We need to reflect and articulate our craft.

The role of the student, not the teacher, is central to effective experiential learning. Further, the student's main role is that of an active participant and choice maker. (Active should not be limited to only being physical.) The teacher, on the other hand, is responsible for clearly defining educational and safety boundaries before providing opportunities for student risk taking and decision making. The teacher is primarily a problem-poser, facilitator and coach in the experiential process. Teachers committed to the experiential process must be willing to accept the consequences of student-made decisions. But the underlying tenet is that the teacher must fully understand the flow and process of experiential learning before creating these type of learning opportunities with students.

Understanding experiential methodology means more than knowing how to introduce activities or follow "a paint by numbers" teaching approach. It involves a creative mixing of content and process. Experiential curriculum allows students to test their abilities and limits while recognizing the benefit of a student's participation in determining his/her own outcome.

Utilizing experiential methodology should involve carefully mixed parts of situations that impel action, mastery of skills, engagement and involvement that provides an opportunity for responsible action, and a time for critical reflection and opportunities for transference. Experiential design should seek to develop a student's appreciation, understanding and relationship

with their surrounding environment however that is defined, be it the school, family, local community or the natural environment.

And finally, we need to recognize that in defining something as global as experiential education we create a whole new set of questions to ponder. While we're not necessarily after answers, it is imperative that we continue to ask the questions.

Some of the questions past workshop participants have pondered:

1. What are the differences (if any) between teaching experientially and teaching traditionally? What does teaching traditionally mean?
2. Can / should all learning be experiential? Can it be crafted to be experiential if it is not initially?
3. What learning is better presented non-experientially?
4. If learning is adventurous, does it also mean it is experiential?
5. Who is responsible for defining the experiential learning environment? Teacher? Student?
6. What drives experiential learning- the student's motivation/involvement, the medium (activity or environment), teaching strategy or design?
7. How much control does (should) the teacher have in creating and then monitoring experiential curriculums?
8. Is experiential education more effective in a group context or by individual learning?
9. What role (if any) should the possibility of failure (for the student and/or teacher?) have in the experiential process?
10. Could reading, lecture, etc. be experiential? How?
11. How does experiential education differ (if at all) with the learning that results from life's experiences?

Examining the Philosophy of Experiential Education

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Experiential Education Foundations /
Philosophy

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Introduction

Experiential education, like all other fields in education, is based on a philosophy which prescribes certain values and ideals. These prescriptions are located throughout its literature; especially in policy manuals, books and articles, and various brochures and pamphlets used for advertising. They may be found in the form of an assumption, slogan or metaphor. For example, a few common assumptions are; experiential education teaches virtue, enhances self-esteem, promotes problem-solving skills, and fosters group cooperation. Assumptions such as these can provide valuable insight into the theory and practice of experiential education.

Workshop

Participants in this workshop will critically analyze various philosophical assumptions found in adventure education pamphlets and brochures. After breaking into small groups, we will work together identifying explicit assumptions and examine their various implications. We will then raise questions regarding the validity of such assumptions. For example, the assumption, "traditional education is theory rich and practice poor," could imply that experiential education is practice rich and theory poor. Such implications will be examined via a seminar format.

Conclusion

By using the critical analysis process in a seminar format I hope to heighten awareness of our philosophy and determine whether our philosophy fits our practice.

Processing: The Cornerstone of Effective Adventure Based Learning Experiences

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Introduction

The field of adventure-based learning continues to grow and expand. Professionals currently provide educational experiences for a variety of populations and conduct courses ranging from one-half day to three months in duration. If practitioners want to see the field continue to flourish, we need to take steps to make certain that learning that occurs during the course is used by participants in the home environments. Processing is one method for creating that bridge. The purpose of this manuscript and presentation is to highlight specific information and techniques that can be used when processing adventure-based learning experiences.

Processing: Foundations and Strategies

Processing is an activity that is used to encourage individuals to reflect, describe, analyze, and communicate what they recently experienced for the purpose of facilitating specific personal changes in their lives. While experiential learning models vary from theorist to theorist, it is generally agreed that optimally there are three distinct phases that comprise the learning cycle: action, reflection and application. Processing is the reflection phase. It is a time period to look back on what has recently occurred. The time of reflection is essential in order for learners to move on to the third, and most important phase, that being application. Therefore, in order to promote learning and to help individuals gain personal meaning from their adventure-based learning experience we provide time for processing.

Transfer and generalization occur when the learning in one situation carries over to another. An individual's real gain in a course should be measured by how much has been learned and if it can be sustained and applied after the experience. Therefore, it is our responsibility as instructors to do all within our power to increase this transfer of learning. Much of this generalization can take place at the unconscious level. However, instructors can bring even greater success to their program by looking at some ways to increase the conscious aspects of the transfer of learning. This depends on several factors. First, participants must see the similarities between situations on the course and situations in other aspects of life (e.g., resolving conflict verbally rather than stomping out or stuffing feelings). Second, individuals who see that new responses bring about beneficial results are more likely to be motivated to use this new learning (e.g., talking about fear,

asking for support, sharing feelings). Third, it is helpful if participants see opportunities to use the new knowledge. This encouraged by realistically comparing an adventure-based learning experience with specific past and possible future situations in their lives.

As an adventure-based learning instructor there are many things that you continually will need to juggle in your mind in order to orchestrate quality courses for the groups that you work with. The following list of thoughts, goals, and considerations for facilitating a group are presented to help you maintain focus on how to get the most out of each debriefing opportunity.

1. The more you talk, the more silence from group members will likely follow.
If you are able to create an environment that is safe and on task, people will fill it with their thoughts and feelings.
2. Setting up a one-on-one norm (you are talking to one member at a time can stifle group interaction.
3. If an intervention doesn't work, keep on moving and try something else.
4. Try not to overfocus or get into unsolvable problems.
5. If an individual is opening up and really helping the group, don't let the person dry up. Open up the group to all, widen the focus, and tie each person's issues into other's in the group. "Charlie, we know how Barb deals with anxiety; how do you deal with it?"
6. Always look for common themes or issues in the group to link them to each other. Your job is similar to a weaver or tailor by connecting issues and people with each other and then continually drawing them in closer.
7. While listening, look around to see how others are behaving and reacting.
8. Many people may not be ready to deal with an issue the first time it is brought up. If it's important, it'll come up again.
9. When there's a lot of intensity and emotions at a group session, the next one is apt to be more superficial.
10. The things that you choose not to say are many times the most accurate and facilitative. Learn to trust yourself and your intuition.
11. Structure regular periods of time throughout the course. It is important to establish right from the beginning of the course the expectation that we will take time to be introspective and reflective and share our thoughts and feelings. We want participants to consider processing as an integral component of every course.
12. Vary style and method used. As a member of the human race we tend to get comfortable with certain ways of doing things. As a result we develop our own patterns and habits. This frequently causes us to do activities, such as processing, in a similar manner all too often. Therefore, we need to become aware of our own behaviors and monitor how we choose to structure our sessions. Make a personal goal

- to try some different approaches. Using different styles and methods provides for a good change of pace and increases your chances of reaching all members of the group.
13. Alternate the times of day. For courses that are longer than a day or two, you have the luxury of bringing the group together at various times for the purpose of processing. However,, we often wait to process until the end of the day. this is fine as long as we also make use of other times during the day as well. Spend time before you break camp. Plan a break in the morning or the afternoon. Give students a journal, short solo or dyad break after a high impact activity. Have a group discussion before beginning dinner or have one of the instructors get the food cooking while the other facilitates the group discussion.
 14. During discussions provide sufficient "wait time" for people to think. There is a tendency for instructors to ask a question and then expect individuals to immediately respond. Research indicates that the mean amount of time that educators wait after asking a question is one second. If individuals are not quick enough to come up with a response, the educators repeats the question, rephrases it, asks a different question or calls on someone to respond. When instructors break out of the pattern of bombing individuals with questions and increase wait time to five seconds after asking a question, people give longer, more thoughtful responses. More people take time to think and individuals feel more confident in sharing their thoughts. As a result the quantity and the quality of the discussion is improved.
 15. Ask open-ended questions. If you decide to use a processing format in which you want to have a discussion and you choose to ask the group, dyads, or individuals a few question, it is best to try and ask questions that invite discussion rather than one or two word responses. The first step is to recognize that questions have distinct characteristics, serve various functions, and create different levels of thinking. Questions such as "Did you enjoy the hike today?" "Who felt that they were challenged today?" call for one word responses. Questions such as "How would you compare today's hike to yesterday's?" and "What personal challenges did you encounter today?" set the stage for students to think in greater depth and provide opportunities for sharing more personal information. An additional consideration when forming questions is to try to be explicit enough to ensure an understanding of your question, but at the same time, try to avoid using so many words that people forget what the actual question is.
 16. Ask one question at a time. On occasion, instructors seeking to get to the meat of a topic or issue will blurt out a series of questions rather than raising a single question, discussion it, and then moving on. For example, "How do you think that you worked as a team and what can you do to improve that in the future?" is a bit too much stimuli. Discussing part one of the questions and then if appropriate moving to part two is a more effective practice.

17. Give students specific feedback. Whenever possible try to be specific with your praise and/or criticism. To tell students that they did "a great job today," you have given them a positive message but little more. The day was composed of many hours and many interactions. What aspect of the day made it great? A specific statement such as "It was good to see the way that you supported each other on the trust fall. You talked about what order to go in. You let the people who expressed concern go first and made sure that everyone was ready before having the person fall. It was enjoyable to see you work together like that."
18. Guard against small talk. If you are using a large group format and people begin to have their own private conversations there are a few things that you can choose to do. First, you will want to try and make a quick survey of what may be causing these conversations. Is one person dominating the talk? Has the discussion been dragged on too long? Are you doing all the talking? Are people comfortable sharing their thoughts and feelings with the group? Some interventions that you can consider include (a) making a short comment about the difficulty listening to someone when other conversations are occurring, (b) asking if people want to divide up into dyads to discuss this point first and then come back to the group, (c) establishing a "power object" which is held while talking and placed in the middle of the circle for the next individual to pick up and hold while he or she is talking. Therefore, groups members are reminded that only one person should be talking, or (d) terminate the discussion since people are beginning to get scattered and unable to be attentive.
19. If people are not in the mood, cut the session short. Making every session into an "encounter group" makes many individuals resistant to getting together for a debrief. Don't try to make every session intense and profound. Don't expect or push people when they are not ready. It's not uncommon after an intense group meeting for the next group session to be more surface level. If you bring the group together and try to structure a session and you realize that they are not into it, ask them if they want to cut this session short or think about using an alternative method of processing.
20. Have fun. Each group session can include a review of some of the humorous aspects of the day as well as the most personally relevant. Allow students to see the silly and fun side of your personality. Providing the opportunity to share laughs together makes it more comfortable for people to share other aspects of themselves.

Conclusion

Providing challenging and safe adventure-based learning experiences is not an easy task. Adding the dimension of trying to help individuals generalize what they learn on the course to their lives at home makes a demanding undertaking even more difficult. However, if we want to continue to develop as professionals and to see the field of adventure-based learning grow, we

need to constantly seek ways to effectively process the experience. It is our belief that the 20 suggestions provided in the manuscript are valuable pieces of information to consider integrating into your personal repertoire.

Teaching Leadership in a Wilderness Setting: Taking the Skills Back Home

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Introduction

My workshop presented a conceptual framework for developing leadership skills in a wilderness setting. This framework combines theory from the study of leadership with experiential teaching methods and the inherent lessons involved in a wilderness expedition. The workshop included participant involvement in brainstorming how the basic skills and concepts of leadership can be taught in a wilderness setting and how these skills can be transferred to other environments. Transference was discussed for students leaving wilderness programs in general as well as other specific programs that use a wilderness component to catalyze leadership development.

Leadership

Leadership often seems a very nebulous and scary thing. To begin talking about leadership, I use a very simple definition: "Leadership is the ability to motivate and support a group of people to achieve a common goal." This definition is broad enough to encompass practical tasks such as getting one's travel group from Point A to B; as well as more theoretical goals such as Ghandi unifying his people towards a common vision. From this definition, one can begin drawing out the basic concepts of leadership. These basic concepts include: 1) the skills one needs for leadership; 2) the qualities of a leader; and 3) the varying styles of leadership applicable and appropriate to differing situations. These basic concepts give students the vocabulary and concepts they need to begin thinking and talking about leadership.

This conceptual framework can demystify leadership, making it a tangible goal for every group member. A wilderness expedition offers many opportunities for leadership, although students often do not recognize the leadership roles they play. Everyday living and travel require planning, communication and teamwork. An expedition, because of its unpredictable nature, demands flexibility, decision-making and creative problem-solving from everyone. Once students have a conceptual understanding of leadership, they can begin to recognize their abilities and develop their own leadership styles. Experiential teaching methods such as debriefing, individual feedback, discussions and role modeling can also be used to enhance the lessons of leadership in a wilderness expedition.

A conceptual framework also facilitates the transfer of learning from a wilderness setting to other environments. While situations and specific skills needed will vary, the basic concepts of leadership are easily transferred. Skills such as communication, problem-solving and planning translate directly to other situations. The less tangible benefits of a wilderness expedition such as a heightened sense of individual strengths and a sense of accomplishment also transfer. Leadership roles which seemed out of reach previously, now may appear attainable as the students have a new image of themselves as leaders. Long after leaving the wilderness, the learning and benefits of this experience will travel with the student.

Conclusion

Much of this workshop was done experientially, applying participants' ideas, experiences and program needs to a simple conceptual framework. I would encourage anyone who was unable to attend to experiment with this simple mode, applying to it your own ideas, activities and experiences. Experiential education is a creative and growth-oriented method. Test your ideas and pass them on.

Lifelines: Experiencing Writing--Writing Experience

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Introduction

Stephen Bacon titles a book on Outward Bound, *The Conscious Use of Metaphor*. Henriette Klauser, in *Writing on Both Sides of the Brain* compares the struggle with writer's block to the climber's experience of hitting a wall and wanting to quit (18-19). Poet Maxine Kumin titles a collection of essays "In Deep." Searching thickets in the woods for a new trail on which to ride her horse, Kumin writes, "Eventually we will come out on the other side. What is waiting on the other side? Maybe nothing special, maybe only more of the same ...But the quest is real. To get there you have to go in deep" (2). And Bruce Chatwin, in *Songlines*, describes Australia as a continent in which "each totemic ancestor ...was thought to have scattered a trail of words and musical notes along the line of his footprints, and how these Dreaming-tracks lay over the land as 'ways' of communication between the most far-flung tribes" (13). Chatwin's informant explains that "'A song...was both map and direction-finder. Providing you knew the song, you could always find your way across country'" (13).

These instances suggest, it seems that writers are explorers and explorers story tellers. Each is a traveller seeking either to find or to create a new world. In fact, troubadours--poets who travelled through 12th and 13th century Europe--are also known as "trouveres," a word derived from the Old French *trovere*, "to invent, find, compose poetry." And a closely related word, "trope," or figure of speech, comes from a word meaning "way" (*American Heritage Dictionary*, 1981 ed.).

The connection between writer and adventurer was dramatized for me more personally through my first experience with Outward Bound. With a doctoral dissertation in a holding pattern, I decided that I needed a breakthrough of some kind. Although--or perhaps because--my experience with wilderness travel was negligible, I enrolled in an eight-day "Life/Career Renewal" course offered by the Voyageur Outward Bound School. Awkwardly and with varying degrees of panic, I managed to complete the challenges presented there: negotiating a ropes course, paddling a canoe, camping solo, and climbing a rock face.

The rock climb was decisive: I experienced first-hand both the metaphor and the fact on which Henriette Klauser bases her analogy between writing and climbing. One can leave a desk with a project unfinished. To interrupt a rock climb for, let us say, a cup of coffee or a look at the mail, is another matter. But I found that I needed the same resources to write as I needed to climb. Both activities demand a decision, a risk, a leap of faith. In the latter activity, the consequences of postponement are more immediate: growing physical discomfort, fear, and exhaustion. yet these closely parallel the consequences of putting off the dissertation. Remembering my capacity on the rock to face down the fear and continue, I was able not only to complete the dissertation but to choose other risks, large and small. I have taken other wilderness trips since that first course, and these trips have enlarged my resources as a writer, as a professional, and as a person. My indoor world of desks, libraries, and seminar rooms, and the outdoor world I have recently discovered and adopted continue to cross-pollinate each other, revealing connections and suggesting ways the two worlds might be integrated.

Overview of Workshop Activities

My workshop, "Lifelines," involves participants in a series of writing exercises in which they are invited to re-create past experiences and to draw upon these experiences in envisioning future personal and professional goal. We also exchange ideas and suggestions for ways to use writing activities elsewhere.

The specific activities in the "Lifelines" workshop include:

- Introduction of group members, overview of workshop agenda.
- Brief quiet period for reflection, relaxation.
- First writing activity: Recounting specific transforming experiences.
Participants can choose any form they wish in describing the experience: straightforward narrative, poetry, fiction, and so on.
- Sharing of writing and group response: The emphasis here is on supportive responses. For example, group members might paraphrase or summarize what they understood the writer to be saying, pointing out specific features that caught their interest.
- Briefly articulating a personal or professional goal drawn from experience
- Briefly articulating a personal or professional goal drawn from experience
- Envisioning a world in which the goal has been realized. Participants are asked to imagine that they are looking through a telescope at a future in which they have achieved their goal, and to describe that world.
- Linking together in a group composition the piece of writing done in the preceding exercise. The object is to include the unique qualities of each individual piece of writing, while at the same time finding central shape drawn

from everyone's work.

Workshop Goals

The goals of the workshop are both immediate and long-range. Initially, the object is to facilitate creativity through both individual and group writing activities and the exchange of ideas this process encourages. Since the activities involve on-the-spot composing, they call upon writers to set aside the inner skeptic or critic whose immediate insistence on a flawless product often blocks creativity. To put the focus on enjoyment and play, I provide a selection of colored pens and, in the group composing exercise, shelf paper (or newsprint, or anything providing a large space for composing). This encourages participants to visualize their experiences in a variety of ways, such as drawing, diagramming, or whatever method seems most comfortable. In my experience with writing workshops, I have noticed that interspersing group feedback and composition with the individual activities multiplies creative energy, generating a collective fund of shared ideas.

The nature and sequence of the activities are also intended to support three long-range goals: (a) to assist participants in finding a shape for their own experience and plans; (b) to make available a resource that participants can use to excite their students by drawing on their experiences and addressing their needs; and (c) to call attention to the ways in which our experiences and the accounts we give of them (the oral narratives, the autobiographies, the poems, the novels, the theories, and so on) can encourage or inhibit human awareness and cultural diversity. In the "Lifelines" workshop, we are building a miniature culture. Beginning with our own frame of reference, the narrative of our own experience, we offer that experience to the others in the group. But it is not simply a matter of telling disparate stories and letting them sit side by side. We also need to see the interrelationship among the stories we tell and the plans that arise from them, to form a communal story--and an community--in which a diverse chorus of voices can speak.

INTEGRATING EXPERIENTIAL EDUCATION

- Urban
- Schools / Classroom
- Corporate

Urban Outward Bound: Social Transformation in the 90's

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This workshop will explore the following points:

- 1) Our definitions and perceptions of Community.
- 2) The role of experiential/adventure education in addressing youth needs in urban settings.
- 3) The role of experiential/adventure education in the systemic transformation taking place in inner city schools, neighborhoods, and our collective unconscious.
- 4) Play, laugh and have FUN as we enjoy the process.

"The discoveries of science and events of history in the 20th century have radically shifted our world view and the operating images out of which we live. We no longer see the world as hierarchical, but as interrelated centers of influence. We no longer see reality as objective, but as multiple perspectives, each of which names the reality it points to. To be an educated person today means to be skilled in *life methods* - methods for thinking; for creating one's own destiny (selfhood), and for participating in the global-social process wherever one is. To educate is to enable others to manipulate these skills so that their whole lives are a process of learning and growth. The imaginal educator (motivator, guide) understands that one's images determine one's behavior and therefore intentionally and self-consciously uses a wide variety of tools and methods to beam methods that challenge a person's or a group's old, limiting images of self and the world in order to open the way for new, enabling images and new, more successful patterns of operating."

This passage is taken from Burton and Elizabeth Dyson's book *Neighborhood Caretakers*. The subtitle of this book is "Stories, Strategies, and Tools for Healing Urban Community." This workshop will present one such story currently being developed in Chicago.

The story of the Voyageur Outward Bound School's Chicago Center is created by a staff of innovators, explorers, and experimenters. We don't claim to have all the answers, but are working towards the synthesis of many ideas and lessons. Our goals are to deliver the Outward Bound

philosophy and process to the youth of Chicago and the systems that influence youth. The story continues to evolve.

The Outward Bound philosophy espouses to teach people to explore their potentials, their abilities and their humanity in relation to their world. Through adventure and service, individual and group experiences, our students discover for themselves the power they have to choose the paths that define their own definitions of success and happiness.

Outward Bound's traditions are in wilderness-based education. We have recently ventured into the city out of the desire to reach a broader population mix and to deliver the same safe, high quality experiences in the context of the urban environment. This transformation within Outward Bound represents the global changes occurring on our beautiful life supporting home we call Earth. We believe there is great JOY to be discovered through these experiences, wherever they may take place.

Urban Outward Bound has been a part of the international movement that founder Kurt Hahn devised in the 1940's. The model he originated emphasized "that there must be no surrender of responsibility and no denial of the overriding claims of kindness and justice". Hahn's concerns were for the students to ignite their sense of responsibility for service to society.

In the 70's and 80's contemporary American culture turned inward. In the wake of Reagan's era of self-indulgence, self-aggrandizement, and self-enshrinement comes an awakening of a self seeking solace through hearing and acting on society's cries for justice and healing. The inward turns outward. The parts seek to create a harmonious whole. The vision is of more than material well-being. The reality is of acknowledged interdependence -- ecological and bio-inclusive.

Changes are occurring at overwhelming rates in the world, or so it appears these days thanks to electronic networks spanning the ethernet. Our world is going through quantum morphogenic transformations. The structures of our social reality are changing, whether we want them to or not. Paradigms are shifting, our knowledge of our world is bursting in all directions. The ancient, cosmic and scientific worlds are diverging into a new fold of human consciousness. We have the responsibility to become the crafters of our futures. The industrial revolution awaits the consciousness evolution to surpass the physical limitations of a world turning toward entropy and chaos. Like a bursting supernova, it is at once beautiful and frightening, if at all comprehensible.

Urban Outward Bound represents a fusion of the wisdom of teaching through the wilderness with the street energy of the inner city. The processes and philosophies hold fast. The adaptations are with the perceptions and assumptions about what constitutes Outward Bound. Return to the

essence of Hahn's teaching and let these concepts flower in the concrete of our planets cultural gardens - the cities. Cross-cultural understanding, self-reliance, community interdependence, compassion, responsibility to the environment, positive attitudes for success, democratic citizenship -- these are concepts which come to life through experiential programs in urban classrooms.

Urban adventure programming is an area of great potential for creative social change. This workshop will help you bump into your assumptions and dance with your visions. We will explore the symbiotic relationship between adventure educators, community activists, school reformers, teachers, parents, youth, grandparents, the homeless, and all of the other actors that make up "Community". Our profession has as much to learn from cities as we have to give.

Questions we won't answer in this workshop, but are worth musing over include: What is Social Transformation? What constitutes Community? What role are you playing in the processes of change? Do you control the changes or are they controlling you? How open are you to change? Do you consciously engage in change processes at present? How?

How culturally biased are our current educational methods? What are your fears of cities? What are your fears of yourself? How do you confront your fears? What does your future look like for you? Is there a wilderness in the city? Is there a wilderness in you?

What do you believe about consciousness evolution? What are your passions in life? How many questions do you ask yourself each day? How many questions do you answer?

Voyageur Outward Bound School's Chicago Center conducts a variety of programs in the confines of the city environs. CITY QUEST is our standard course offering. Running from 3 to 6 days these courses are for 12 - 18 year olds, males and females, recruited from community-based organizations in the Chicago metropolitan area.

We also conduct professional development programs for business groups, youth workers, and parent groups; teacher training workshops and consultation in designing experiential curricula for school systems.

Adventurous Learning: Outward Bound In An Urban Classroom

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Introduction

For the past two years the New York City Outward Bound Center has been working with New York City teachers to integrate Outward Bound-like activities and methodology with high school English, social studies and physical education classes. The success of our program hinges on the close collaboration between our instructors and Board of Education teachers, a collaboration in which both partners share certain underlying assumptions about learning and teaching. For instance, we share a belief that students should be owners of the educational process by embedding it in their experience and concerns; that young people should develop confidence in the authority of their own experience as learners; that student input is crucial in developing curriculum; and that classroom and experiential learning are social processes and are thus more effective through collaboration.

We have found that when the same educational approach animates both classrooms and field experiences, then learning in one setting can be every bit as meaningful and powerful as it is in another. We accomplish this by actively seeking out classroom-based approaches to teaching that are analogous to Outward Bound pedagogy.

An example of such an analogue has been our use of writing. With technical assistance from the New York City Writing Project, we have come to see that writing, like adventure and community service, can be a powerful tool for shaping experience, and for promoting independent thought and collaborative learning. Through the use of writing we have formed a reciprocal relationship between our field experiences and in-class lessons. Each informs the other -- the adventure, neighborhood studies and service components permit delving into themes initiated in class, while the academic work provides opportunities for reflection and for creating new meaning from those experiences.

The Workshop

One of the most common refrains heard from classroom teachers at AEE conferences is, "this is all fine and well, but how do I experientialize it in a classroom?" Outdoor educators are often

frustrated by this response. We believe in what we do and we know it works, but we seem at a loss to help our colleagues in the schools bring experience-based education into their classrooms. Drawing from NYCOBC's experiences of working in the schools our staff, together with AEE workshop participants, will explore the possibilities in connecting classrooms with students' lives and communities, and share strategies for uniting school-related learning with meaningful contexts outside of school.

The workshop will begin with Center staff sharing some of their own experiences in working in New York City's schools and communities. We will impart specific strategies and lesson plans which have helped us to integrate both settings. We'll also discuss our curriculum's foundation: an approach to learning and teaching that enables us to support and nurture a community of learners. Most importantly, however, the session will draw upon the collective expertise and experiences of workshop participants in exploring this dynamic intersection of classroom and field-based education.

Doing It In The Streets

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Introduction

In an effort to extend our experiential program into new arenas we decided to adapt an idea presented by Jim Vogelsang of the St. Louis Public Schools (Port Townsend Conference, 1987), in which he had groups of four high school students traveling by mass transit to explore the city. We sought a week-long 7th grade program to balance a week of camping, as we couldn't take the whole group camping at once. Our adaptation--the "Urban Adventure Program"--is designed to emphasize decision-making and problem-solving skills, and has become even more successful than we dreamed.

Our Program

Groups of four 7th Grade students and one adult travel together around Albuquerque for five days to research various "stories". Each group pursues a particular theme, and by the fifth day writes feature stories and shorter articles for a "newspaper". (This actually takes the form of posters on the walls of a Commons area.) Recent themes have included: Access for the Handicapped; The Work of City Commissioners; Training Programs for Security Agents; Issues of the Elderly; The Current Art Scene in Albuquerque; Unusual or Interesting Professions; Issues of Death and Dying; The Back-to-Nature Movement; and the Juvenile Justice System.

Students are always accompanied by an adult, whose role it is to monitor safety and lend enough guidance for the group to be successful. Students themselves "own" the process, however, and have significant latitude in planning their approach. Groups travel by city bus, with students using the bus schedules and city maps to navigate. Built into every group's agenda is active interviewing of people the students don't know. Each group receives a set of rules, guidelines for their planning time, and a list of specific suggestions for where to begin.

Some Issues We Have Faced

The high number of adults involved has required us to rely heavily on parent volunteers. The principal challenge has been to find adults who can provide what we call "the minimum structure necessary" for the group to be successful, i.e., enough to keep young children focused on task, yet with a light enough touch that the experience is truly student-centered and directed. Using parents is risky, but we have been pretty successful, particularly among those with backgrounds in

teaching or early childhood development. Also, many of those who contract with us part-time to help lead wilderness trips have found a role in this program to be a refreshing change, and they too have done very well.

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A second issue has been that certain topics have become so legendary that groups come into the program wanting to repeat others' successes rather than exploring new territory. For example, there is currently great interest in any theme which can include a trip to the local tattoo parlor ("Unusual Professions"), and in interviews with chefs who might dole out samples of desserts ("Problems and Innovations in the Restaurant Business"). Some simple limitations have effectively resolved these issues.

Conclusion

Fond as we are of wilderness settings for most of our experiential education programs, our Urban Adventure program has gone far to helping us broaden our use of available resources. For one thing we have increased faculty participation: true wilderness settings are reserved for those of us with backcountry credentials, but in this program no special leader training is required. Furthermore, in this urban program, myriad inter-generational and cross-cultural interchanges are guaranteed, and we have finally found a systematic way to take advantage of our many community resources. Above all, wonderful challenges meet our students as they explore their immediate environment in new ways.

If you are looking to broaden your experiential education program, I encourage you to consider "doing it in the streets" as well as doing it in the woods.

Hoods in the Woods: An Interpersonal Integration Process

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Introduction

The purpose of this workshop is to increase our understanding of interpersonal problem-solving in therapeutic wilderness programs for youth-at-risk. Two major questions are explored: 1) How is interpersonal problem-solving related to the asocial behavior of youth-at-risk? and 2) How can interpersonal problem-solving skills be improved in order to reduce asocial behavior and help youth-at-risk to expand their opportunities for social integration? Recent research on interpersonal problem-solving and asocial behavior in a therapeutic wilderness program is discussed.

Interpersonal Problem Solving and Asocial Behavior

The asocial behaviors of 36 male youth-at-risk who participated in a 30-day therapeutic wilderness course were studied. Asocial behavior was measured with the Wichman-Andrew Behavior Intervention Scale (WABIS), a 40-item Likert-type behavior rating scale. A quasi-experimental, non-equivalent control group design was used. Data were analyzed using analysis of covariance to adjust for pretest differences between groups. It was found that experimental subjects who participated in the wilderness course differed significantly from control subjects who spent 10 hours per week with an advocate. The wilderness course students demonstrated significantly less asocial behavior than did the control group following the 30-day treatment period. This study also examined several multiple linear regression models. It was discovered that interpersonal problem-solving, as measured by the Means-End Problem Solving (MEPS) procedure, accounted for 24% of the variance in post-treatment asocial behavior. Furthermore, interpersonal problem-solving was predictive of post-asocial behavior over and above age, pre-asocial behavior, instructor experience, and instructor role expectations. A forward selection, stepwise regression analysis was used to form the best predictor model for the criterion, post-treatment asocial behavior. The best predictor model included the variables of pre-asocial behavior, interpersonal problem-solving, instructor experience, and instructor role expectations. This model accounted for 61% of the variance in post-treatment asocial behavior.

Conclusion

This research shows that interpersonal problem-solving is significantly related to asocial behavior. Students with less interpersonal problem-solving skill tend to demonstrate more asocial behavior. Adequate interpersonal problem-solving skill appears to be a prerequisite for social integration opportunities.

Each workshop participant completes part of the Means-End Problem Solving (MEPS) procedure. Volunteers role play one of their own MEP's stories and one created by a youth-at-risk. Relevant and irrelevant interpersonal problem-solving and the number of means to an end are discussed. The workshop concludes with a brainstorming session in which all participants contribute to a list of experiential activities and techniques to help youth-at-risk increase their opportunities for social integration through learning interpersonal problem-solving skills.

Implementing Experiential Practices of Cooperative Learning in the Classroom

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Workshop Summary

Cooperative learning is an instructional strategy which allows students to work together in small groups whose function is to ensure that all members of a group master a given learning. Cooperative learning has been validated as an effective teaching method by extensive research. In the Johnson and Johnson model of cooperative learning there are five elements.

Five Elements of a Cooperative Group

- Positive Interdependence
- Face - to - Face Interaction
- Individual Accountability
- Interpersonal and Small Group Social Skills
- Group Processing

The two types of objectives involved in a cooperative learning plan are the learning and the group skill objectives. The group skill objectives are always experiential because these skills are practiced as they are being taught.

Four kinds of group skills are involved: forming, functioning, formulating, and fermenting skills.

Group Skills

- Forming
- Functioning
- Formulating
- Fermenting

Forming skills are management skills used to organize the group group and to establish minimum appropriate behaviors. Functioning skills are used to help the group complete its task and to maintain good working relationships. Formulating skills provide group members with better understanding of material, promote higher level thinking, and aid retention. Fermenting skills, the

most challenging, involve the highest level thinking and stress divergent thinking and information processing.

The process of teaching group skills includes helping students realize the need for group process skills, being sure that they understand what each skill entails, giving students opportunities to practice the skills, helping students process their use of the skills, and making sure that students continue to use these skills in cooperative learning situations. The use of a "T-Chart" is a method of helping students understand a group skill. The integration of group skills into academic lessons will be more successful when the instructor carefully structures how, where, and when each skill will be introduced. This should be done in a logical sequence. Opportunities to monitor the skills need to be planned. The use of group skills needs to be promoted by both peers and instructors.

Workshop Structure

Experiential activities: Participants will practice and strengthen group skills in cooperative groups.

The Paper Chain Game: Experiential Education in the Public Schools

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Introduction

As the result of a series of events characterized by another wave of the "back to basics" movement most educational programs involving active experience have been pushed to the periphery of the public schools. Within the public school realm experientially rich teaching and learning has survived only in the curriculum of a few innovative programs and in the classrooms of creative teachers. The typical middle and secondary school has become virtually barren of any experiential teaching methodology.¹ Faced with fifty-minute periods, large classes, and limited resources public school teachers find themselves forced into the lecture-driven "banking" model of teaching. If experientially active teaching/learning is going to "navigate into the mainstream" it must recognize the unique circumstances presented by a public education system. Public school teachers need examples of how experiential education can be made accessible for use in their classroom.

Only a major restructuring of the public school system can make room for what is generally considered to be experiential education. Several states have moved in this direction by incorporating service learning, internships, science schools, and other innovative ideas. Although these efforts are encouraging, the majority of public school students remain passive participants in the educational process. Day after day the average public school student sits at a desk while information is unimaginatively presented to him/her. For the student, school is something to be endured, a series of hoops to jump through in order to receive a diploma. In ever increasing numbers students are deciding that the diploma is not worth the daily drudgery. The schools are in desperate need of teaching methods that actively involve the student in the teaching/learning process.

Experiential education has the potential to offer teachers and students a more exciting and meaningful level of participation in the educational process. Educators involved in experientially

¹ In this paper the public schools system being discussed is the United States. Canada's public school system appears to be much more open to experientially rich learning.

rich programs such as adventure camping, internships, and field work have seen the power of experience-based education to change the lives of students. Yet, because of the structure of the public education system and the difficulties presented by integrating traditional experiential activities into the schools, the majority of experiential educators have remained in the private realm! Although in recent years the private programs have become available to a more diverse population they continue to reach a very small portion of school-aged children and youth. For the benefits of experientially-based teaching and learning to be available for more students efforts must be made to integrate it into the public schools.

The most direct and effective in-road for experiential education into the public school system is through teachers. Ultimately it is the teacher who interprets and presents the state, county, district, or school-designed curriculum to the students. If teachers can be re-taught the value of hands-on active experience in the teaching/learning process, they can begin to utilize experiential teaching methods in their classrooms and develop a more experiential approach to the curriculum.

Workshop Summary

Before experiential education can gain a foothold in the public school system a dialogue must be opened between experiential educators and public school teachers focusing on the shape of experiential education in the public schools. Hopefully this workshop will serve as a step in this direction by addressing questions such as:

Can experiential education operate in the confines of the traditional public education system?

How can teachers implement creative experientially-based teaching without losing their jobs?

What changes can be made within the traditional public school framework to make room for a more experiential approach to teaching?

What would an experientially based program look like in a public school classroom?

Much of the early dialogue will be spent in deciding the important questions to ask.

While this dialogue is developing on an informal level the majority of the workshop will be spent participating in a variety of experiential lessons developed and successfully used by public school teachers of all grade levels. The lessons include simulation games, cooperative learning, and experimentation. The following are brief summaries of the activities:

The Paper Chain Game: In this simple simulation game using paper, tape, scissors, and a stapler students experience the results of unequal resources. This game was originally designed to help students understand the role natural and human resources play in the industrial development of countries. Having played the game with many different groups it

has become clear that more can be learned from the game than just this one concept. Each group reacts to the game in a unique manner, and learn unique lessons as well. Although I started with a specific goal and objective for the game, it is important to be flexible and let the students come up with what they feel is important. You will be surprised at the depth of their insights into a variety of key social science concepts.

Classroom Archeology: Utilizing cake pans, mud, tools, "artifacts", and a Macintosh computer the students participate in a archaeological dig and a corresponding creative writing assignment.

The Culture Game: In this simulation/role playing activity the students will experience visiting a foreign culture, recognize factors in miscommunication, identify biases and possible reasons for prejudice, and will begin to understand the importance of communication.

These activities illustrate efforts of teachers to implement experientially-based teaching into their classrooms. The dialogue can begin with whether or not these activities contain the factors considered to be definitive of experiential education.

Conclusion

Educators must continue to work towards a restructuring of the present public school system result in the removal of the students from the role of uninvolved passengers and places them in the navigator seat. The integration of an experiential pedagogy in the public school system is one way to actively involve the student in the teaching/learning process. In order for this integration to occur a dialogue must be opened between experiential educators and public school teachers. The dialogue should begin with practical ways in which experiential education can be brought into the traditional classroom setting. Once teachers have an appreciation for experiential teaching the dialogue can then be expanded to focus on restructuring the system. If experiential education is truly interested in "navigating into the mainstream" we must move from the safety of the periphery and open up a dialogue with our sisters and brothers in public education.

"Experi-Day"
Create - A - Curriculum
Facilitated by _____

Integrating experiential education into the curriculum.

Introduction

The Create - A - Curriculum experience day consists of four parts. The first part of the day will be an intensive seminar on how to integrate experiential education into mainstream curriculum. Basic definitions and ideas including experiential activities and ideas which are possible in the immediate area around a school will be covered, a video on the recent Walk-About program which ran this summer in Minneapolis will be shown, and an explanation of the Neighborhood exploration activity will be given.

The participants of the experience day will walk to lunch in a restaurant some place downtown. After lunch, the participants will take part in a neighborhood exploration to apply some of their ideas from the morning. They will then return to the meeting area to share their developed lists of ideas which could be used in the classroom.

For the third part of the day, the workshop participants will meet with Minneapolis Public Schools educators to develop ideas that integrate experiential education into actual curricula.

The end of the day will wrap up with a discussion of the ideas brought up during the day.

Main Text

**National Youth Leadership Council
Youth Service Connections to the Curriculum**

Following is a list of ways students and teachers might connect classroom learning in specific subject areas to needs in the community. The aim of the list is to stimulate thinking. (It might best be used as part of a group brainstorming activity.) Young people have a knack for coming up with creative solutions to age-old problems. This is, in fact, a major social benefit of youth service programs. The possibilities for integrating youth service activities into existing subject areas are as limitless as the creativity and fresh ideas of the young. These examples are most relevant to secondary schools where a greater division of subjects occurs, but they could also be useful for elementary school units.

Please note that many activities are relevant to a number of subject areas. Note also that all of the examples below assume that an important part of service-learning is direct contact between those serving and the people or environment they serve. Activities such as fundraising or performing arts as described below attempt to bring about this contact.

For further information, contact:

The National Youth Leadership Council
1910 W. County Rd. B
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English / Writing:

- Study current issues and write stories about them to convey information to peers or to the wider community.
- Read works of literature related to service-related issues, then write essays relating the experience to the literary treatment of the subject. A couple of examples for different issues are: Flowers for Algernon and mental retardation or Silent Spring and environmental issues.
- After performing service, write stories, poems or plays using the experience as a starting point.
- Write letters to a senior citizen.
- Help disabled people to write letters and business correspondence.
- Respond to Santa letters.
- Write brochures or announcements for community events.
- Produce community newspapers.

Mathematics:

- Tutor younger students in math skills.
- Help people in need of help to process tax returns.
- Conduct surveys on community needs and process and analyze the results.
- Count species of animals or measure and count trees and other plant life for the Department of Natural Resources or Agriculture.
- Calculate needs and measure building materials for construction projects such as installing wheelchair ramps.
- Interview local businesses about how they use math in their daily work and publish the results in a booklet for other math classes. Problems could be included which would show practical applications for a range of math concepts.
- Help food banks, food coops or local businesses with their monthly or quarterly inventories.
- Help disabled home bound people with check writing, budgeting, filling out forms etc.
- Assist small businesses or farms with basic bookkeeping such as cross checking journal entries or totaling columns.

Computers:

- Train senior citizens in computer use.
- Assist disabled people to use their computers.
- Run computer programs with local farmers or non-profit organization staff.

Social Studies /

Sociology and Psychology:

- There are many ways through service to engage students with people who are different from themselves as a means of helping the students to learn about different peoples and cultures. For example: older students studying child development can learn a great deal just by being around young children in day care or classroom settings, and students can learn much about aging through time spent doing home chores for senior citizens. Note: It is important to involve the people being "studied" in talking about their perceptions and needs, even to give them opportunities to talk with the volunteers about how they feel about young people and service.
- Counsel peers around common current issues.
- Interview recent immigrants or others from different cultures and then write about their perspectives.
- Research current events and present information on it to younger students.
- Produce maps for parks, libraries and local organizations.

- Using newspapers, government reports and other sources, research local issues of importance and develop ways of solving the problems.

History:

- Interview senior citizens about their experiences, then compile a community history booklet. This could be done for local events such as a flood, a local industry or a particular person. It could also be done around specific national or global events such as World War II, the Civil Rights Movement or the first Moon landing.
- Research local property use or other community history for community planning projects.
- Make presentations on important historical events to peers or younger students. These could take the form of reenactments, stories, plays, etc.
- Develop neighborhood walking tours or other neighborhood histories.
- Restore local historical or archaeological sites such as farms, important people's homes, factories, Native American fishing or village sites, etc.

Political Science:

- Register voters and educate them about the democratic process.
- Conduct public issue or candidate forums.
- Survey youth or other groups about their needs and opinions and convey this information to policy makers.
- Work with local government or public institutions to help them solve problems such as graffiti, shoplifting, drug use, etc.
- Take on non-partisan public issues and educate the public about them.
- Assist government officials to make official forms and other documents attractive and readable.
- Assist immigrants with the process of becoming citizens.
- Become conflict mediators in the school and community.
- Educate peers about the social costs of substance abuse and other key issues.
- Write letters to the editor.
- Write letters to foreign governments to ask for humane treatment of prisoners or doing public education work for Amnesty International.

Economics/Business:

Young people can perform a number of key functions related to economic development planning. Their research could be coordinated and used by government or non-profit planners. Possibilities include:

- Inventory local resources.
- Research the economic history of an industry, a town or a region.
- Write letters or make phone calls to conduct local or broader market surveys.
- Contact neighboring communities to match up resources and needs.

Industrial Arts:

- Build specialized equipment such as wheel chair ramps for disabled people.
- Repair small engines for senior citizens or low income people.
- Teach bicycle repair or other mechanical skills to younger students. This could include bicycle safety.
- Fix up senior citizens or disabled persons' homes so that they can remain independent.
- Help build low income housing.
- Design and build public facilities such as playground equipment.
- Examine local problems such as traffic congestion and research and develop creative solutions. The information and ideas could then be presented to local policy makers.

Home Economics:

- Work with residents of public shelters or other institutions to redesign and fix up living rooms or other shared spaces.
- Collect and repair clothing and household goods to be sent to areas in need of disaster relief.
- Help establish immigrants in their apartments, painting, buying household goods, mattresses, etc.
- Help senior citizens or poor people with home budgeting and shopping.
- Convey nutrition information to low income people.
- Cook and deliver meals to senior citizens or disabled people.
- Provide teenaged mothers nutrition, child development, parenting and other information along with child care and help with household chores.
- Help consumers to successfully resolve complaints.

Health:

- Provide peers with information about sexuality, family life and other topics.
- Educate peers and the public about substance abuse, AIDS and other sexually transmitted diseases, and other issues.
- Take Emergency Medical Technician training and join the local volunteer ambulance crew.
- Help the Red Cross to collect blood.
- Teach first aid to younger students and to the public.
- Teach basic home emergency skills to young children who are home alone.
- Conduct blood pressure screenings.

Arts

Visual Arts:

- Paint public murals around community themes.
- Design public spaces such as parks, playgrounds or malls.
- Develop and present paintings, sculptures, etc. to homebound, hospitalized or institutionalized senior citizens, physically handicapped or others.
- Help display public art in galleries or as part of local craft shows.
- Teach arts to younger children or through Community Education or other classes.

Performing Arts:

- Teach any performing art to younger children, to people with disabilities or to interested peers or adults.
- Involving Learning Disabled students or others with disabilities in performances is also possible with any performing art.

Music:

- Sponsor and organize a community fair with local youth and adult musicians.
- Organize a community band.
- Work with community members to write organization or community theme songs.

Theater:

- Research and write plays around current events or community issues.
- Perform plays on current issues such as child abuse and then facilitate discussion around these topics.
- Use theater games to help their peers develop communications, listening and other important skills.

Dance:

- Engage people with physical disabilities in dance as a way of getting them to learn new ways of coping or of expressing themselves.
- Help others to learn to express their emotions and to feel good about their bodies.

Physical Education:

- Coach sports for younger students.
- Work with physical therapists to assist recovering accident victims.
- Organize and run Special Olympics.
- Organize intercultural games and sporting events. For example, recent immigrants and long term American residents could teach each other their favorite games.
- Lay out and build a community exercise course.
- Help run walk, run and bike-a-thons to increase community awareness of the need for regular exercise and to raise funds for worthy groups.

Language Arts:

- Teach English as a Second Language (ESL) to recent immigrants.
- Assist recent immigrants with basic tasks such as getting phones, learning to use mass transit, or filing immigration papers.
- Translate important government or other documents into languages used by local residents or by tourists.
- Plan and make trips to other countries where service is needed.
- Collect clothing or other goods and deliver them to the people in need.

Science:

- Research a pest problem such as the invasion of a new aquatic weed and investigate possible solutions.
- Adopt a stream or other body of water. Through research and testing, determine its health and develop solutions such as trash pickups, public regulations for boat use and waste disposal, inform users of positive actions they can take, etc.
- Research local environment and plant trees and other plants to counteract global warming as well as to aid local ecosystems.
- Develop a botanical guide to local wildflowers or a field guide to local parks or other natural areas.
- Perform energy audits.
- Conduct research on local resource use and other environmental issues and convey the information to local policy makers.
- Educate the public about environmental concerns.
- Work with a local humane society, zoo or nature center to assist injured animals or feed and care for healthy ones.
- Hold star gazer astronomy tours for people who can't get to observatories or planetariums.
- Make presentations on a wide variety of science-related issues to younger students.
- Measure rain fall including acid content.
- Assist with the work of nature centers or museums.

Written by Rich Willits Cairn, Associate Director, National Youth Leadership Council
 Excerpted from: *Growing Hope: A Sourcebook on Integrating Youth Service into the School Curriculum*

(Many of these examples are adapted from *Enriching Learning through Service* by Kate McPherson of Project Service Leadership in Washington State.)

Linking Experiential Learning and Team Building to the Training Needs of Corporations

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Integrating Experiential Education /
Corporate Training Programs

Introduction

Corporations are immersed in profound changes occurring in this decade which will influence the business world far into the next century. Changes in the demographic makeup of the workforce, as well as in organizational culture and climate, present new problems which corporations must solve if they are to remain viable. These problems provide new opportunities for experiential educators to apply their methods and concepts to corporate training programs.

Changes Corporations Are Facing

The demographics of the workforce are changing. Here are a few projections:

- Five of six new workers between now and the year 2000 will be either female and/or non-white.

- By 2000, 81% of women in their prime working ages will be in the labor force, up from 71% in 1986. Women will continue to account for nearly two third of all new workers in the next decade. In ten years, Women will account for 47% of the workforce (up from 39% in 1972).

- The workforce is growing older. The maturing baby boomers will raise the median age of the labor force from 35.3 years in 1986 to 38.9 years in 2000.

- The older workforce will begin to retire, with fewer young people to replace them. Consequently, fewer workers will be supporting a steadily growing number of retirees. The viability of pension and health care programs and the Social Security system is already being questioned.

- A decline in population growth is resulting in intense competition for all kinds of workers, from entry level to highly skilled (Johnston & Packer, 1987).

Clearly, employer will need to look to the non-male, non-white, non-young population. Due in part to the increasing diversity of the workforce, corporate culture and climate are also changing:

- Many large corporations are faced with down-sizing their organizations. Changes in world policy and improved relationships between nations are causing, for example, drastic changes in the defense industry. Employers are faced with either retraining workers or laying them off.

- The workforce is becoming increasingly culturally diverse. The key management challenge here is twofold: 1) To create work environments that foster shared values and goals while maintaining respect for diversity, and 2) to create work environments that view diversity as a strength rather than a weakness and a source of conflict.

- There is evidence that major value changes are taking place in the western world. These "expressive" values provide a broader context for understanding and responding to the needs of the workforce. The key tenets of expressive values are 1) defining success on the basis of inner growth rather than on external wealth, 2) desiring to live in harmony with nature, 3) seeking greater autonomy and questioning authority, 4) greater freedom in seeking pleasure, and 5) yearning for closer bonds with humankind (Yankelovich, 1983).

The Training Needs of Corporations

In order to effectively negotiate the changes they face, corporations must develop skills in three major areas: Communications, problem-solving, and team work. Those who understand experiential education will recognize these as prime areas for the application of adventure-based methodologies.

Applying Experiential Education, Experiential Methods

Here are two examples of how experiential methods can be used to address the issues of communications, problem-solving, and team work in corporate training:

- Problem-solving initiatives provide a laboratory in which corporate managers and other employees may identify faulty and successful communication patterns currently being used by members of the organization. Through use of fun and interesting initiative problems, which have virtually nothing to do with the business of the corporation, participants are potentially more willing to share honest observations and are less threatened by negative feedback. Once the unsuccessful patterns are identified, a knowledgeable trainer can guide the group toward recognition of productive communication strategies. Furthermore, the trainer who understands the culture and problems of the corporation can suggest ways to transfer the new strategies to the workplace.

- During multi-day backcountry workshops, participants find themselves stripped of the trappings of their corporate status. There are no jackets and ties, and everyone's "office" amenities are the same. When the group realizes that everyone from the corporate vice-president to the production line employee has the same need for adequate food, shelter, and clothing, much of the

posturing and positioning which goes on at the workplace becomes meaningless. A trainer who is well-educated about the problems in the organization can help the participants to draw parallels and distinctions between their attitudes at work and in the mountains. The application of these new behaviors to the workplace becomes the participants' first post-workshop team project.

Needs Assessment, Training Design, and Evaluation

Experiential educators who wish to apply their skill to corporate training programs must become aware that situations and needs vary, and that a "canned" approach usually doesn't work. Therefore, the educator must learn to:

- Assess the client's needs - Some methods which can be used include personal interviews with participants, focus forums, paper and pencil surveys, and studying the company's mission statement, goals and organizational chart.
- Design a training program to meet those needs - To design an effective program, the trainer must have a thorough understanding of the goals for the workshop (and how they fit in with the goals of the corporation), an ability to see how certain activities can help meet those goals, and the ability to be flexible within the plan.
- Evaluate the results - How effectively did the program meet the needs identified during the assessment process? Did the participants like the program? Did they learn anything? Were they able to transfer new skills to the workplace?

Conclusion

Profound Changes in the corporate environment can provide experiential educators with a fertile laboratory for applying their methods and concepts. However, such application requires an understanding of corporate culture, needs assessment, and training design and evaluation. For example, experiential educators cannot simply walk into a corporate training workshop and play initiative games, or send participants down a rappel, and call it a successful program. They must learn to speak the language of the corporate human resources development specialists with whom they will be negotiating. And they must learn to communicate the value of adventure-based experiential learning to a segment of the population which spends most of its time indoors, has very little time to reflect, and even less time to play.

It is only through the work of knowledgeable and experience practitioners that adventure-based, experiential learning will prove its value in the world of corporate training.

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Customizing the Corporate Adventure to Create a Cooperative Culture

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Introduction

James F. Bolt in the May 1990 issue of the Training and Development Journal stated, "The outdoor experience has managed to survive a faddish reputation and emerge as a valued, effective vehicle for executive learning. Today, the better outdoor experiences place emphasis on learning and merely use the outdoors as a classroom."

Bolt's statement is an indication of the growing trend for the use of adventure-based exercises as a "legitimate" training and development for corporate personnel. We, as program designers and facilitators, have an obligation to offer adventure-based training and development programs that are of the finest quality - of a quality level that is as good as or better than any of the more traditional the training and development programs.

Because of the volatile perceptions of our program format and methodology, it is important to keep demonstrating that the outdoor experience is an effective vehicle for corporate learning. And, we do have a choice. We can offer our corporate clientele, programs that are of the paint-by-numbers, one-size fit all variety, or ones that are artistically designed and tailored to suit their needs, desires, goals, wishes, and agendas. The paint-by-number, one-size-fits-all approach is one in which the training design is similar for all programs. Each participant group experiences the same activities, the same sequence of activities, the same processing questions, and the same lack of preparatory and follow-up activities. The diversity of client needs and corporate cultures are not taken into account.

The artistically designed and tailored approach is one in which we view each new client and each new program as a new work of art to be created. Clients give us the raw materials and we must use whatever artistic medium available to us to create an art piece that is to their specifications. It should always be our aim to design a creation that matches the pictures in their heads, not one in which they have to match and fit the pictures in our heads of how we believe they should behave, think, and feel.

The Corporate Adventure Program Model

The Corporate Adventure Program Model (Table 1) is a presentation of a fairly broad structure of events that can occur in the development and implementation of the adventure-based training program. It is the canvas from which all our work is created. Our artistic medium becomes all those tools and resources that exist in a variety of professional fields. In creating our clients artistic piece, we can draw upon the knowledge and expertise of several bodies of knowledge: human resource development, organizational development, performance technology, strategic family therapy, group theory and practice, psychotherapy, Ericksonian therapy, qualitative research, and of course, experiential theory. The following paragraphs describes the steps of the Corporate Adventure Program Model and some general ways of incorporating the knowledge and skills from these other professional fields into the model.

Initial Site Visits. During the initial site visits and first contacts with the client, a Rogerian therapy approach can be taken. By using the skills of good listening and open-ended questioning, several benefits are apparent: (1) the client is introduced to the collaborative nature of the relationship and gains an understanding that they will be the actual program designers, and (2) we begin the process of needs assessment and start to discover the in's and out's of the client's corporate culture.

Needs Assessments and Objective Development. Through conducting a thorough needs assessment, we assist both ourselves and the client in discovering the pictures and programs that the client wants created. It goes beyond the typical "What do you want to get out of this program?" model. The in-depth assessments developed in the fields of performance technology and organizational development can assist the program designer and the participants in seeing both the larger picture and the minute details. From the data gained in these assessments, customized objectives can be derived and the likelihood of a truly customized program is increased.

Program Orientation. Group theory and practice offers some well established guidelines for introducing group members to the guidelines of ethical and moral group process. In other words, the program orientation should include participant rights, risks, and responsibilities.

The program orientation also establishes the climate and format for the adventure program. The field of human resource development has tons of ice breakers that can help phase participants into a frame of mind and body that is preparatory for the upcoming adventure exercises.

The Adventure Program. The model most typically used by experiential educators is to do the adventure exercise and then process the experience afterwards. Although, this presents a valuable method of engaging the participants, we can also present our experiential exercises in a strategic manner. Practitioners from strategic family therapy and Ericksonian psychotherapy utilize data

from the client to create highly structured situations (who will do what and when) to increase awareness, insight, and learning. By strategically setting up a metaphor prior to the adventure experience, participants begin to make connections to the other areas of their lives before, during, and after the experiential event.

Processing Sessions. The processing sessions can also become more structured and varied. Participants can analyze interactions that occurred during the exercise by using structured assessment and analysis instruments - instruments "borrowed" from performance technology, human resource and organizational development, and group theory and practice.

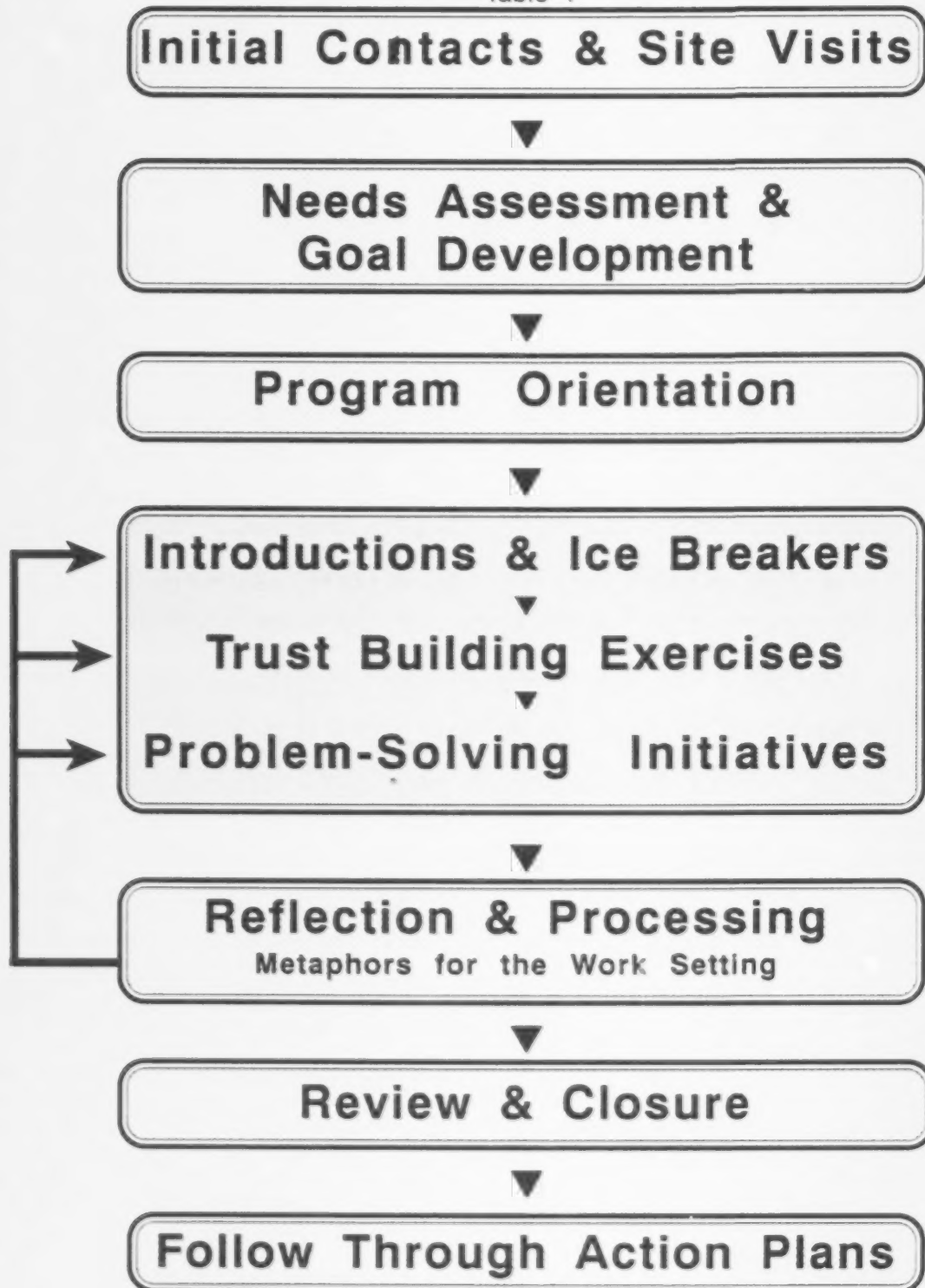
The Follow-Up. The fields of human resource and organizational development emphasize the need for developing strategies to aid in the transfer of workshop learnings into the work environment. Appropriate program follow-up helps to insure that this transfer will occur. Suggestions from these fields can assist us in developing some effective follow-up methods for insuring that the adventure program learnings are transferred back into the work setting. These methods include contracting, mentoring, coaching, and post-program assessment.

Conclusion

We can utilize programs, activities, exercises, and assessments from other professional fields, which deal with human growth and development, to increase the experience-based program services we offer to corporate clientele. We cannot and probably should not be experts in all of the professional areas mentioned in this article. But, in order to best meet the needs of those who are investing their time, energy and money in our services, we should be well enough versed in all of them so that we can use them to truly create an experience of the finest quality.

Program Components

Table 1



Research In Corporate Outdoor-Based Programs

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Roland & Associates, Inc.
41 Avon Street
Keene, New Hampshire 03431-3512
(603) 357-2181

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Integrating Experiential Education /
Corporate Settings
Research

The number of organizations that enroll one or more employees in an outdoor-based training (OBT) program continues to rise. Garvey (1990) reports that this training methodology is now offered by more than 75 training firms. Despite the dramatic growth, little is known about the process and effectiveness of outdoor-based training. A recent survey (Wagner, Baldwin & Roland, In Press), revealed that most OBT programs were developed within the last two years, and that no organization reported using this type of training at the beginning of the 1980's. This same survey revealed that a major goal of many OBT programs is improved team functioning.

Regarding evaluation, the survey revealed that less than one organization in ten uses any kind of empirical data to evaluate their programs. Evaluation results that have been published rely primarily on anecdotal reporting, participant observation, and interview methodologies. However, one exception is Roland (1981), who research three outdoor-based programs. The study included comparing survey data from the participants, their subordinates, and their superiors. The results indicated the OBT programs had a positive effect in specific managerial areas, including goal-setting, trust, and receiving information.

An evaluation contract with a major government installation in 1989 allowed Roland's work to be revised. Measures were refined and expanded with three surveys developed and pilot-tested. The first questionnaire was given to participants one to two days prior to the actual training program. The second questionnaire was given to each participant approximately three months after they attended the OBT program. The actual measures are discussed below.

1. Attitude Towards Outdoor Training -an employee's general impression of, and willingness to participate in, outdoor-based training. As a post-measure, this tells you how the employees felt about having participated in the program (general satisfaction with the training program).

2. Work Locus of Control-generalized expectancy that the rewards and outcomes of work are controlled by one's own actions (internal), or by other forces not within one's own control (external).

3. Interpersonal Trust at Work-the extent to which one is willing to assign good intentions to, and have confidence in the words and actions of one's co-workers. Measured in two ways: FAITH IN PEERS and CONFIDENCE IN PEERS.

4. Self-Esteem at Work-whether one has a positive view on him/herself at work (high self-esteem), or a negative view of one's ability to get the job done (low self-esteem).

5. Problem Solving Ability-one's ability to consider all aspects of the problem, and to reach a best possible solution. This includes the ability to involve other people in reaching the best solution.

6. Self-Assessment-whether or not a person is able to honestly face their own strengths.

7. Group Homogeneity- the feeling among group members that each member of the work group recognizes the differences in abilities between the individual members of the work group.

8. Group Clarity-the feeling among group members that each member of the work group is committed to achieving the group's common goal.

9. Group Cohesiveness-the feeling among group members that each member of the work group is committed to the overall goals of the group.

10. Overall Group Process-a measure of the overall functioning of the work group, including level of cooperation, group competence, and task motivation of the work group.

A number of other items were also in the questionnaire, including the following demographic items: age, sex, level, of education, and level of seniority. Pre-post data were analyzed with significant findings in the following measures: attitude, problem-solving, self-assessment, group homogeneity, group clarity, group cohesiveness, and group process. Data were also analyzed to help ascertain whether there were differences in program effectiveness when (1) the work group's supervisor was present, (2) intact versus non-intact work groups were compared, (3) participants

volunteered compared to those required to attend, and (4) a control group was used. This data will be fully discussed in a future publication.

This initial data base continues to be expanded with a wide-range of participating organizations, including additional government installations, Fortune 100, 500 and 1000 companies, and managers attending executive education and MBA programs. As a result, additional areas will be explored and discussed, including the variables that may effect program outcome and program effectiveness, including (1) facilitator background and experience, (2) program length, (3) gender composition, (4) percentage of time spent outdoors and (5) program content.

REFERENCES

- Garvey, D (Ed). (1990). Experience based training and development: International and Domestic Programs. Denver: Association for Experiential Education.
- Roland, C. (1931). The transfer of an outdoor managerial training program to the work place. Unpublished Doctoral Dissertation. Boston University.
- Wager, R., Baldwin, T. (In Press). Outdoor training: A survey of corporate America. Training & Development Journal.

DIVERSITY

- Social

-Cultural

Creating a Group Climate that Values Social Diversity

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Introduction

The purpose of this workshop is to provide Experiential Educators an opportunity to understand what leads to oppressive dynamics in groups and to discuss strategies for creating a climate in groups that discourages oppressive behavior and encourages valuing diversity. The workshop combines small group discussion and activities geared towards raising participants' awareness of their own experience of oppression and of how oppressive dynamics operate in groups.

Main Text

Although focussing on discussion and activities related to the experiences of the participants, the workshop is based on the following thoughts related to oppression. Oppression operates in many forms, including Sexism, Racism, Classism, Jewish Oppression, Lesbian/Gay/Bisexual Oppression and Disability Oppression.

**With stereotypes, someone else other than the group being stereotyped, does the naming.

**The person or group doing the stereotyping either:

- denies that their group has that characteristic
- uses their own cultural characteristic as the norm and judges different cultural characteristics negatively
- renames the characteristic positively when referring to their own group.

**Stereotypes are used as a justification for containment and for the continuation of oppression.

**For people in targeted social groups, stereotypes can become internalized to become self-fulfilling prophecies.

**All stereotypes are limiting, even ones that seem to be positive.

(Social Issues Training Project, unpublished training materials)

Some examples of stereotypes include:

- lesbians are interested in having a sexual relationship with every woman they meet;
- people who have a visual impairment are brave;
- African American people are good dancers;
- Jewish people are cheap.

Clearly, stereotypes can be very painful and limiting to the individual or group that is being

stereotyped. Where do stereotypes come from? How do we learn stereotypes? Stereotypes are learned from a very early age through our socialization as members of social groups. We learn stereotypes from our families, schools, friends, books, and the media. Unless there is information provided to us that contradicts stereotypes, we continue to believe them. We each bring with us into every interpersonal and group interaction the product of many years of socialization to believe stereotypes.

Oppressive behavior occurs when an individual acts upon stereotypical beliefs about a member of a targeted social group (i.e., someone who belongs to a social group that is the target of social oppression, such as an African American person, a Jewish person, a Lesbian, etc.). For example, stereotypes lead to oppressive behavior when, Bev, a woman on a canoe trip refuses to share a tent with another group member who is a lesbian, because Bev assumes that a lesbian will make a sexual overture to her. Another example is when white students do not want to be in a small group with an African American student because they think the African American student will not be able to perform the group task of writing a report on their teen theatre project. Behavior such as this can lead to anger and hurt on the part of the individuals to whom it is targeted and can lead to distrust and conflict within groups.

What can an educator or group leader do to prevent and interrupt oppressive behavior in groups? There are both pro-active and reactive strategies one can take. Pro-active strategies include actions that prevent stereotyping/oppressive behavior from occurring, while reactive strategies include actions that confront stereotyping/oppressive behavior after it has occurred. Most situations have more than one factor involved. However, one should always consider stereotyping or oppression as a factor, particularly if the situation occurs in a mixed group.

The following is a partial list of pro-active strategies a leader can take:

- *develop an awareness of one's own stereotypes/assumptions about individuals from targeted social groups. Work to confront and break down these stereotypes, recognizing that such work is an ongoing process, as is the socialization to believe stereotypes;
- *role model appropriate, respectful interactions with all members of the group with which you are working;
- *plan specific activities/discussions which acknowledge social diversity and oppression;
- *develop a set of guidelines for group behavior that include attention to acknowledging and respecting differences.

The following is a partial list of reactive strategies a leader can take:

- *take responsibility for your own actions, including situations where you have acted on a stereotypical belief;
- *encourage others to acknowledge and take responsibility for their actions related to

stereotypical beliefs;

*be willing to name oppressive behaviors as they arise;

*acknowledge the difference between intent and effect, i.e., someone may not intentionally hurt someone, and that intent is valid, however, the hurt person's feelings are also valid;

*do something to confront stereotypes, since not confronting them only perpetuates stereotypes and oppression.

Conclusion

This paper has been a brief, cognitive attempt to describe the content of a workshop that emphasizes emotional as well as intellectual awareness of oppression and how it operates in small groups. A key goal of the workshop and this paper is to encourage educators and other leaders of small groups to examine how their own and other group members' stereotypes about members of targeted social groups can lead to oppressive behavior in groups. Confronting oppressive behavior in groups is an essential prerequisite to developing a group climate that values social diversity.

From Cultural Blindness to Intercultural Competence: Starting the Change

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Diversity

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Introduction

This workshop will start the exploration of the issues and complexities surrounding organizational provision of service to non-dominant groups. We will examine our perceptions and beliefs surrounding multicultural/racial issues, primarily as they impact our work place. We will then explore approaches to increase understanding and awareness of race/cultural issues in organizations. Participants will have the opportunity to format an organizational action plan that will outline areas for action in their organization to increase access by non-dominant groups.

Foundations

The provision of equitable access to employment and service delivery is a very complex and difficult issues to deal with. The issue is one that deals with organizational structural change, corporate values, personal beliefs and practices, pressure groups, motivation, personal and corporate economic security, and mission statement among others.

If we believe that non-dominant groups have a right to provision of service by our organization (a significant step in itself for a group to affirm) then we can start to examine the following barriers: attitudinal, systemic geographic, communications.

For change to occur a process must begin with an examination of the usually hidden issues: values, beliefs, assumptions, thought processes. We have to move beyond dealing with the less contentious factors of customs, traditions and words.

Fair does not mean equal. Order does not mean security. These two concepts must be understood in order for management in organizations to undertake a meaningful look at equity issues. The management (board and senior staff) must set targets at various levels and monitor them to ensure that meaningful and desired change takes place. Change agents must be set in motion across all parts of the organizational system. The process though, must be one that is very sensitive and controlled.

Service delivery issues involve more than just getting more diverse people buying your products/services. It also involves examining your services to ascertain their appropriateness to the groups to whom you wish to appeal.

Conclusion

As we remove the blinkers that blind us we will start to become more competent in recognizing and dealing with the issues surrounding multi-racial and social diversity. Starting the process is important, but so too is recognizing that equitable access is a process that really has no defined end. As long as our societies are dynamic and in flux, relevant organizations will have to continue to change. An open, pro-active and caring process for communication and management will allow the substantive issues of the day to be dealt with in a more consistent, equitable and evolutionary manner.

Further information, workshops, lectures, organizational assessment and review can be obtained by contacting the presenter. The CORE Foundation also has available for purchase "Multicultural Management, Starting With Orientation," a handbook of tools for managers charged with responsibility for a multicultural work force.

Unlearning the "Ugly American": A Planning Session for International Service

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Introduction

Lately the buzz words of education seem to be "service" and "cultural diversity". As educators from a variety of settings, we recognize the importance of striving to be cultural sensitive. However, usually our "sensitivity training" takes place within the dominant cultural paradigm, sometimes precluding an attention to the nuances of the other cultures' dynamics. As experiential educators, we know the difficulty of trying to teach another's experience without living it ourselves. In many of our minds, our own cultural "work ethic" has deemed service abroad a luxury; the time and money seems to out-value the humanitarian worth. This workshop is designed to discourage that idea; or rather, encourage the idea, that time spent in international service can be cost, effort and time effective in terms of the return from the experience. After all, what better investment could there be than working for justice in our world? The name of the workshop comes from the 1950's classic novel critiquing the lack of cultural sensitivity within American international diplomacy. The thematic suggestion is that through immersion and community service, a unity is achieved with the other culture; we are able to maximize our understanding and awareness of the true needs of the other culture. Like the old proverb challenges: try walking a mile in their moccasins before you try to understand; the intention of this workshop is to look at international service as an important vehicle towards gaining insight into the dynamics of cultural diversity. The session will provide work time for participants to begin exploring individual motivations and inhibitions for international service and collectively start unraveling these impulses and barriers so that a service trip idea may become a reality.

Part I - Cultural Baggage vs. Cultural Understanding (30 min.)

The focus of this first part of the workshop will be to identify some of the barriers to true cultural communication.

When faced with new information, including new faces, cultural systems and language, we often rely on methods of organization for quick and efficient identification and understanding. We categorize, differentiate and attribute characteristics to the people we meet. However, most of our organizational systems were set up according to the dynamics of only one culture. When we begin interpreting the actions of someone working on a different set of cultural "rules", our understandings can be quite deficient and unfair. These ethnocentric mis-projections could be the foundations for racist relations. Through two interactive activities and short discussions

afterwards, the group will experience (with humor) what happens when we stereotype strangers and interpret greetings and body language according to our American awareness. These experiences will hopefully illuminate what happens when cultures collide in our classrooms.

Part II - International Service: Why go? and Why not go? (60 min.)

The second part of the workshop will break down the process of planning international service; examining both what motivates different individuals and what stumbling blocks prohibit adults from taking time to do international service. The session will begin with "Concentric Circles", an activity designed to review who we are culturally and where discrimination and racism exists in our personal lives. The next step is to identify (through a public listing) of different purposes for doing international service to broaden perspectives; to give more weight and validity to our plans. Reasons for service can be as varied as the types of individuals planning to go: language study, qualification for positions in international development, alternative study courses for university credit, political investigation, personal challenge. Before embarking on planning service trip, its probably the best idea to examine "who" is going on the trip and for what reasons specifically. Participants will fill out a short questionnaire/ planning guide to help them identify certain aspects of their service such as: why they want to go?, where?, with what population they would like to work?, with what sort of organization?, how long?, what sort of support do they need? skills and language they could offer, what aspects to an event like this have deterred them from actually doing it?. Through the structure of an activity called "Empowerment Pairs", participants will pair up and discuss: 1) a time when they were dissatisfied with something. Examine the dynamics of that situation. 2) What Happened? (focusing on successful change) What skills, time period, personal growth were necessary for the individual to change the situation? 3) Together the partners talk about how these same skills and traits can be used to activate a service trip that will work towards a just society. The final step is for participants to come together as a whole group again and share "what needs to be done" and begin networking with each other.

Bibliography/ Addresses - Clearinghouse literature for planning international service trips

Alternatives to Peace Corps
Food First Books
145 Ninth St.
San. Fran., CA 94103
415-864-8555

Hunger Action Network
ed.: Leslie Withers, Tom Peterson
SEEDS Magazine
222 East Lake Dr.
Decatur, GA. 30030

Central America Information Center
P.O. Box 50211
San Diego, Ca. 92105
619-583-2925

Volunteers for Peace
International Workcamp Directory
43 Tiffany Rd. Belmont, Vt. 05730
802-259-2759

Connections
St. Vincent Center for
Development, Inc.
715 Monroe St. NE
Wash. DC 20017-1755
202-529-3330

Homophobia and Heterosexism: Attitudes we could all live much better without!

Scott Schroeder

Diversity

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Introduction

For the presenter(s), the goal will be to clearly define Homophobia and Heterosexism and to illustrate how these attitudes are part of our culture. By process of further elucidation including interactive exercises, the objective will be to empower Learners/Educators to appropriately respond to Heterosexism and Homophobia in their lives.

The interactive roles of Learner and Educator are particularly delicate when issues concerning sexuality arise. Most often Homophobia and Heterosexism control all such interaction. This workshop is a pleasant mix of short lecture, personal testimony and interactive exercises each addressing these issues and empowering participants to respond appropriately to Homophobia and Heterosexism.

While a senior at Mankato State University, Scott completed research concerning Lesbian, Gay and Bisexual community services at seven universities in Minnesota. Scott has also been active in (P-flag) Parents and Friends of Lesbians and Gays, Metropolitan Community Church - Minneapolis and AIDS related care-giving on a live-in volunteer basis.

Workshop Outline

The first 90 minutes:

-History of the "Gay Movement"

- Pink Triangles and Homosexuals in Hitler's concentration camps
- McCarthy Era persecution of Gay people in the State Dept., etc.
- 60's, the role of Gay activists in the Civil Rights Movement.
- 1969, "The Hairpin Drop Heard Around the World" - Riots in response to police harassment at the Stonewall Inn NYC. This event is the birth of contemporary "Gay Activism".
- The assassination of Harvey Milk and George Moscone, City Supervisor and Mayor of San Francisco.

-Definition of Terms: homosexual, homophobia, heterosexism, heterosexual, bisexual, transexual, transvestite, sexual minorities, coming out, gay, lesbian....and any other terms which might aid us in constructing a discussion of homophobia and heterosexism.

- My personal coming out story - very brief.
- Question and answer session, then a 10 minute break.

The second half:

- The invitation to take a risk and learn something.

At this point, I will point out the risks that I take every day to express myself in a largely heterosexual and homophobic world. Then I will ask the participants to take a slight risk and join me in a role playing exercise in which I will facilitate a broad discussion of the terms, etc. mentioned during the first half.

- The role playing exercise.... "The Ten Percent Game"

This exercise is based upon the statistical information compiled by such people as sociologist Evelyn Hooker and sexologist Alfred Kinsey who proposed the claim that 10% of the human race is homosexual. The game is designed to illustrate the effect of 90% on 10% and vice versa. In other words, how do and how could Gay people and Heterosexual people interact?

- Divide the participants into groups of 10 and assign each group member one of the following roles:

- 10's homosexuals
- 9's & 8's parents of homosexuals
- 7's siblings of homosexuals
- 6's children of homosexuals
- 5's clergy
- 4's educators & educational administrators, etc.
- 3's employers
- 2's & 1's heterosexual parents and/or students

- Each number or role represents 10% of society. When the gay person acts on their identity in a homophobic or self affirming, well-adjusted manner, their relations with the people around them are affected in many ways. Thus as the gay person "acts out" on their internalized identity, the percentage of society affected by the "Gay Movement, Gay Culture" increases dramatically. For example: If we consider only the immediate family, numbers 10-7, roughly 40% of the population are directly affected by ongoing interaction with gay people. The point of the interaction is to illustrate the need for such interaction to be as positive as possible.

- Small group interactive exercise: 30-45 minutes

Using their assigned roles each group member will choose to be either self affirming and well adjusted, homophobic and or heterosexist in their discussion of a scenario such as this. . . .

A student struggling with sexual identity issues mentions his/her inner turmoil to a trusted teacher. The teacher is caught off guard and is unsure of what an appropriate response might be. The student is a minor.

A new student on campus (high school) is openly gay and his/her parents are supportive of their child. How might the school best facilitate a positive high school experience for all concerned?

A tenured instructor slowly "comes out" to his/her department co-workers the school in question does not have a non-discrimination policy including sexual preference.

Susanne and Alan are getting married. Susanne's parents are heterosexual "Ben and Alice". Alan's parents are homosexual "Bob and Paul". What are some of the hurdles that the couple may have to overcome in the planning of their wedding?

Most of us are not often free to discuss the implications of these scenarios in our daily lives but might like to do so. Perhaps if we practice such discussions in a role playing exercise, we might eventually think of way to conduct our daily actions in a more compassionate and understanding manner.

Wrap-up:"

30-45 minutes of large group discussion to compare and contrast the various issues that arose in each of the small groups. (Each group will have a different scenario to discuss so the reactions from group to group will be quite varied.)

"Pre-Conference Event"
Reflections on Diversity
from the Celebrating Diversity Pre-conference Workshop

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held September 30-October 3 at Koinonia Conference Center in South Haven, MN

Diversity / Reflection

As a pre-conference activity, a group of AEE members and others from around the continent got together for 3 days with New Bridges, from Oakland, CA to celebrate diversity through alliance building. This highly personal and experiential workshop was about allowing us as individuals to break down the barriers and ease the separations that keep us apart.

The AEE saw fit to partially underwrite the cost of this gathering as another small but important step towards moving the AEE into a new paradigm of thinking and, most importantly, feeling about the "diversity issue". The following is a personal account of the alliance building process.

As I stood in the JFK gym at Fort Worden in Port Townsend, WA during AEE's 1987 national conference, little did I realize how participating in this one workshop would change my life. It was the only workshop I got to at Port Townsend due to my responsibilities on the conference planning committee. But the workshop on Alliance Building by Harrison Simms from New Bridges started a powerful relationship with Harrison that spanned the next two and a half years until Harrison's untimely death this past April.

Although Harrison is now gone, what he taught me about myself continues to thrive and reshape my thinking, and most importantly, my feelings.

Diversity is one of those concepts that individually and organizationally we're all for. At least, initially. We all think of ourselves as inclusionary, open, and accepting. But as we really begin to explore diversity and how we embrace it in our lives it becomes clear that the issue is literally not "black and white". Rather it is multi-dimensional and effects every shred of fabric in our being.

Unfortunately the diversity issue for many individuals and organizations is an intellectual exercise or challenge in quota setting, retention and recruitment strategies, and training issues.

While these pieces are certainly part of an organizational response to embracing diversity, I believe they are not a starting point.

One of the things that Harrison taught me is that truly celebrating diversity is a process that first has to start within oneself. It involves delving into one's own ethnicity, culture and family history. To me it means an emotional understanding and acceptance that comes from connecting my head with my heart and allowing myself to feel all of my emotions from my past and present relationships.

Celebrating diversity and hence building alliances helps to ease the separation that keeps us apart. It is emotional, sometimes scary, and intensely personal work. It is also affirming and revealing.

Creating diversity is not simply a numbers game. Similar to well conceived experiential learning opportunity that many of us routinely put together, creating diversity both internally and organizationally is a process that is holistic and touches every part of our mind and soul. It cannot be reduced to an effective organizational objective until the people that comprise the organization embrace that desire to look at their own values and beliefs in an open and honest way.

Historically for the AEE, the diversity issue has been a recurring struggle for many of us. The 1987 Port Townsend conference theme was "Celebrating Diversity". Keynote speaker Bob MacArthur, at the 1986 Moodus, CT conference challenged the association to look beyond it's mainstream "fringe" perch. Early board members vigorously sought to increase "minority" representation within the association. Each effort, and there have been numerous and passionate ones, while not making the "ultimate" difference has helped the AEE to move ever so closer to understanding and embracing individually and organizationally alliance building between ourselves and others.

But maybe we have misguided ourselves. The AEE has been notable in the past (and present) for its relative homogeneity- you know, the pile jacket, running shoe, cordura briefcase look. We represent a wonderfully talented, creative and visionary set of doers who work with a much wider diversity of clients- inner city youth, persons with physical disabilities, youth and adults in the court system, the clergy, people suffering from cancer, Aids patients and others with incurable diseases, etc. The list is extensive and covers many of the corners of the diversity spectrum.

We are an association of committed human service providers and educators who are always ready to take on yet another project. Consider for a moment the notion of why we do what we do. Sure, we believe. What we do works (or at least we believe that it works and makes a difference).

However, maybe some of our attempts at celebrating diversity in the past have been through a guilt motivation- sort of making up for the past indignities and atrocities of a world gone mad. This form of "charity" invariably leads to a one sided "patriarchal relationship.

A new look at the diversity issue suggests that the "helping" relationship needs to be viewed with not only a magnifying glass but a mirror. It is two sided. We help one another and ultimately ourselves by building alliances with others different from us thus reducing racism, sexism and other forms of social oppression. We can't contribute meaningfully to this world (or better yet, our community) until we come face to face with ourselves.

We must also see all forms of social oppression not as problems facing others that we need to solve, but as important issues that touch and affect us personally. Reducing our own racism, sexism, homophobia and other isms is first achieved by a significant attempt at self acceptance and appreciation. We need to see that we have as much to gain from taking on these issues as "those people" directly affected. We all lose when there is racism, sexism, etc. munching away at the very foundations of our own organizations, social systems, and ultimately ourselves.

In my eyes, dealing directly with eliminating social oppression starts with three relatively simple things- self acceptance, what psychologist Scott Peck call "emptiness", and building relationships with people different from us..

All three are life long processes that involve awareness, humility and a desire to bridge beyond oneself. Self acceptance is unconditional love of oneself and a willingness to be our own best friend. It is reducing and eliminating the fears that drives us as individuals to look at others different from us as threats instead of allies.

Emptiness is the act of emptying oneself of the barriers to communication. These barriers involve preconceptions, judgments and expectations of others based on how they look or what they say rather than who they really are. Other barriers involve the need to heal, fix or convert others to your point of view or way of thinking. In its simplest terms, emptiness is surrendering the need to control and simply accepting others as unique and whole human beings with something to contribute.

The third ingredient, relationship building, means risk taking. This involves moving beyond the now and comfortable. It is about confronting our stereotypes head on and forging a new link with people one to one.

Yes, I know that doing these three things will not change the world overnight or reduce the atrocities we as a species seem to commit daily against one another due to racial, religious and other forms of oppression in the world. It will however, be a start, a personal jumping off place to take on greater issues of organizational, community, and global "isms". Issues of oppression are complex and deeply rooted, but we must start somewhere. We must each make peace with ourselves before we can make peace with and honor acceptance of others.

I have come to believe recently that anything is capable if one can just envision it. My world has been keenly reshaped these last few years by Harrison and by friends and strangers who have reached out to me and taken personal risks while allowing me a glimpse of myself that I had chosen not to see before. I know my journey is never ending and yes, the world is fraught with hate and many reasons to maintain the distance, reinforce the fears and stay safely out of touch with our own true selves. But the cost of maintaining this creates an increasingly hateful and violent planet that lacks dignity, compassion and respect.

Breaking down the barriers that society has sought to maintain allows us to view the dismantling of racism, sexism and all the isms as something that is beneficial to all "personkind" particularly ourselves.

There are many paths towards accomplishing this but only one starting point--within yourself.

**NATIVE AMERICAN
FOUNDATIONS**

Earth as Mentor: Examples from Native North America

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Diversity - Native American

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I would say from the outset that we as educators interject too much analysis, commentary, indeed language into, onto, and around our experience with the natural world. "...It makes no sense to speak of an external environment. We are what we act upon and what acts upon us." (Daniels, 90) Black Elk (Hehaka Sapa) notes that the four-legged, two-legged, winged people, and all green things are of one mother. A view of land which is both sacred and familial.

Mentor was a friend of Odysseus, who was entrusted with responsibilities in the household. In general, a mentor is an advisor, a wise and trusted counselor or teacher. Or perhaps a guide who has experienced more of life or experienced it in a different way. The Earth has been a guide or teacher in Native North America since time immemorial. Learning from the Earth requires patience, humility, introspection, reflection, and a more natural relationship with our guide.

American Indian people have long sought after the powers and teachings of the natural world. It has been, and is today a process requiring great humility, respect, honest, and understanding of obligation and reciprocity. A Sundance prayer begins "Four times to the Earth I sent a voice." The Earth, the natural landscape and points of sacred geography are still a strong guiding influence in American Indian culture today. These people are bound inextricably to the land. The oldest and perhaps most viable understanding of religion is "to bind together." A portion of a Navajo chant demonstrates this idea:

"The Mountains, I become part of it...
the herbs, the fir tree, I become part of it.
The morning mist, the clouds, the gathering waters,
I become part of it.
The wilderness, the dew drops, the pollen,
I become part of it."

(Brown, 1982)

Joseph Epes Brown notes also, that within the context of other Navajo chants, there is the concluding line, "I am the universe." Black Elk, like many contemporary Lakotas, concluded his prayers with the phrase, "We are all related." He also noted that "...nothing can live well except in a manner suited to the way the power of the world lives and lives." And so, knowledge and

experience can only have meaning when viewed from a relationship with nature and not separate from it.

Black foot traditionalist, G.G. Kipp notes, "...to develop this area (gas and oil exploration in the Badger-Two-Medicine) might threaten our identity as a people."

Anishanave teacher, Dana Jackson says of the Chippewa position with regards to development and mining, "...we have no place else to go - this is our home."

Lac Courte Oreilles Tribal chairman, Gaiashkobos, "...we have a covenant with nature."

Blackfeet traditionalist, Buster Yello Kidney, "...every rock and the Earth itself and the trees, the grasses, and the flowers have a lesson to teach us, and if we will listen, we will get the message."

Christopher Vecsey notes that the stories coming from the American Indians are stories of humans. We are all humans, not just Navajo, Lakota, Irish, white, or Christian. All these cultures have stories - stories inspired by the Earth. We have a rich human nature which has evolved from this earth, and as Barry Lopez has told us, we also have a responsibility to preserve the landscape from which we have come and with which we must continue to live.

Integrating Native American Philosophies Into Your Experiential Curriculum

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Diversity - Native American Culture

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Introduction

This workshop will explore how to use the Native American Medicine Wheel as a tool (in your urban or wilderness program) to measure personal growth. In addition, nature awareness, as taught by Tom Brown Jr., will be introduced as a vital component to be added to every program.

American Indian Medicine Wheel

This workshop will explain the Native American Medicine Wheel and its application in any program or class as a tool to measure personal growth. The integration of the Medicine Wheel in adventure-based curricula with college students, behavioral disordered high school students, and youth leadership programs will be explained. Handouts, books, and reference material will be available to participants to use after the completion of the seminar.

The workshop will discuss the following areas of the Medicine Wheel:

- Significance of the circle
- Meaning of the four directions
- How various races and cultures are included in the wheel
- Significance of colors on the wheel
- Animals associated with various directions on the wheel
- Environmental awareness
- Blending nature awareness into the teachings with the wheel
- Integrating the wheel into your urban or wilderness program
- Personal applications of the wheel, learn your direction, color, and animal, and its association with your personal growth.

The workshop will attempt to develop an awareness, understanding and respect for the Native American culture. The participants will be able to utilize and transfer this information into their own programs to develop a sense of ownership and responsibility with their students.

PROGRAMMING
FOR
PEOPLE WITH DISABILITIES

Tilting the Windmills: Attitudinal Barriers About Disability Real or Imagined

Lolly Lijewski, President
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Candle in the Window

Programming for People with Disabilities

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Introduction

The name "Tilting at Windmills," comes from the story of Don Quijote. It refers to facing fears which may or may not be real.

"Tilting At Windmills," is a formal disability awareness training program created by the California Governor's Committee on Employment for People with Disabilities in the late 70's. The purpose of the program is to facilitate the exploration of attitudinal barriers about disability which may be invisible to the eye, but are evident in the lives of people with disabilities and those around them.

The program was originally designed to examine barriers to employment, but has been adapted to work with all kinds of groups.

Workshop Components

Empathy, a simulation of several types of disabilities; Pick a Disability, an opportunity for participants to process which disability they would most choose and which they would least choose, and The Ask It Basket, which gives people an opportunity to ask anything they've always wanted to know about disability. There are two facilitators who act as guides in calling upon the group knowledge to answer each question as it arises. The idea behind using the group knowledge is that all of us whether we realize it or not, have had contact with someone with a disability at some time in our lives. These experiences are valuable teaching tools.

Two of the primary goals of the program are to illuminate the levels of attitudinal barriers be they real or perceived held by both able-bodied and disabled people alike and to promote the value of differences in our society. Attitudinal barriers in our society range from the blatant, such as: someone being told they will not be hired because of their disability, to the more subtle such as: the current commercial running with Ray Charles advertising Diet Pepsi. This commercial shows an attempt at an inside joke as someone switches the can of Diet Pepsi with a can of Diet Coke. In reality, this is an all-too-familiar "blind game," which too many of us have experienced. The program teaches us to value differences such as we see in the television series, "Life Goes On."

Here a developmentally disabled boy is portrayed as a part of a family unit. He faces life as most of us do with a desire to learn and enjoy it. He experiences the ups and the downs of life as we all do. The challenges his disability presents are not denied nor are they over-dramatized. He simply goes through life experiencing it and meeting each challenge as it comes.

"Tilting at Windmills," is a chance for people to tear down some of those barriers whether they exist in reality or imagination.

"Experi-Day"
Paddle the Mississippi with Wilderness Inquiry

Tracy Fredin
Wilderness Inquiry

Programming for People with Disabilities

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Introduction

Wilderness Inquiry (WI) is a nonprofit organization that has lead trips into the wilderness since 1978. WI adventures are open to people of all abilities, including those with cognitive, sensory, and physical disabilities. All participants are integrated as peers. They pay the same fee, contribute to the best of their abilities, and work together as a team to enjoy the wilderness.

Experi-Day

The paddling experience on the Mississippi River reflects a typical day trip in that participants are integrated with WI participants as peers. This trip allows us to spend the day exploring the Mississippi River's many faces: the natural urban areas, the downtown riverfront, the confluence of the Minnesota and Mississippi rivers, and the commercial shipping lanes. It also allows discussion of integrated paddling skills, adaptive canoeing equipment, concepts of integration techniques, and philosophical goals of outdoor programming.

Conclusion

Wilderness Inquiry provides a model for integrated outdoor adventures. By drawing upon people's abilities, resourcefulness, and teamwork, the wilderness can be enjoyed by people of all abilities.

EXPERIENTIAL EDUCATION
THERAPEUTIC
&
TREATMENT SETTINGS

Adventure Therapy with Families: The Family Challenge Program

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Introduction

The Family Challenge program was developed in 1986 by Cynthia Clapp, LCSW and Benjamin Thompson, LCSW and has been offered through The Protestant Social Service Bureau of Quincy, MA. The goal of The Family Challenge is to provide an experience in which the whole family can work together as a team. While learning about and improving their skills in communication, problem resolution and cooperation, the family becomes a more effective family "team". Initially The Family Challenge served families that had adopted older, special needs children. Over the years the program expanded to include all types of families, ie. blended families, single parents, traditional two-parent families. Funding for the Family Challenge has been provided by The Protestant Social Service Bureau of Quincy, MA, The Harold Brooks Foundation of Boston, MA, and Carlisle Services, Inc. of Framingham, MA. What follows is a brief description of The Family Challenge model and program content, a discussion of using adventure activities with families and a review of recent research on The Family Challenge program.

Program Model and Content

The Family Challenge employs a multi-family, short-term model. Adventure activities and discussions are used as a tool to observe and teach families about how they function as a family system, to identify areas of strength and weakness within the family system, and to provide a setting where families can try out new behaviors and ways of interaction with each other.

Families are referred to the program from various sources, most often therapists or themselves. An intake meeting is held with all interested families. Determination for participation is based on the commitment of every family member to participate in all aspects of the program, therapist's support and agreement, and whether the program's design fits the goals and needs of the family system. Contra-indications to participation are active and severe substance abuse, violent or seriously aggressive behavior, or an inability of the family to contain and control themselves for even short periods of time. The minimum age for participation is seven years old. The program is staffed by professionals experienced in adventure education and family therapy. There is a 1:1 family to staff ratio.

Three to four families participate in a "sequence" at one time. The total group size can be around fifteen. Families are grouped together based on commonality of family composition (single

parents, blended family, adoptive family), family issues (substance abuse, reintegration of hospitalized family member, divorce), and /or age of children. This multi-family element of The Family Challenge is very valuable. Families are able to observe and learn from the other families, and it provides a significant forum for mutual aid and peer support that can't be obtained in individual family work.

The Family Challenge consists of five meetings in a three week period; three Wednesday evening meetings for 2 1/2 hours each, and two Saturday meetings for five hours each. All meetings take place at an outdoor education center in the Boston area. The evening sessions are used to build familiarity between the families, determine and evaluate individual family goals, to reflect and process the learnings and experiences of the previous Saturdays, and to discuss how families can apply what they have learned to future "family challenges". During the Saturday sessions families perform various initiative activities, both individually and with the other families. All of the sessions begin with several activities that are primarily fun and active. A brief description of each session follows.

Session One: (Wednesday) The purpose of this meeting is to help the families get to know one another, introduce them to some non-threatening, "fun" activities, discuss their hopes and fears about the program, and to develop some initial guiding goals for each family. The first part of the evening is spent in a large group, then families work individually, with the assistance of a staff person, on their individual family goals.

Session Two: (Saturday) During the second session, working both together and separately, families move through a series of games and initiative activities designed to build group cohesiveness and trust, and to provide an experiential setting for observing the families' structure and dynamics in action. The purpose of this session is primarily assessment and observation, but often family issues become readily apparent and some interventions are required at this time. Families perform at least one initiative alone with their own family and several with the other families. Each activity is carefully supervised and debriefed. The families are videotaped throughout the day and still photographs are taken. The video is used in the next session. The photographs are given to each family and they are asked to make a family collage to present at the last session.

Session Three: (Wednesday) Using the video as a spring board, the families review and discuss their experiences, observations and learnings from the previous session. Particular attention is focused on the areas of the families' goals. The families meet individually, with a staff person, and review their goals, making any revisions or adjustments which may be necessary. These revised goals, and all the information acquired about the families, including the staff's own clinical observations from the families behavior in the program so far, are used to develop strategic interventions for the following Saturday.

Session Four: (Saturday) The purpose of this session is to work more intensively with individual families and to introduce strategic and structural changes in family patterns. Families

spend more time this day working individually with one staff person. Activities are specially designed to address the goals and identified issues in each individual family. The activities are used as a means for family members to "try on" new behaviors and ways of interacting with each other. The "typical" adventure activities are creatively adjusted to address the particular issues in a family. Each activity is carefully processed with a focus on how the "new" behaviors worked, whether the changes were helpful or not, and how these changes could be incorporated into the family's life. The day ends with a multi-family group activity, either a game or a group initiative task.

Session Five: (Wednesday) The purpose of this meeting is for the families to talk about what they have learned through their The Family Challenge experience, to help them think about how they might apply these learnings to their on-going life together, and to celebrate their successes. This is done through group discussion, feedback to and from program participants, and sharing the family collages. The program ends with a closing ceremony where the staff acknowledge the accomplishments of each family and everyone is given a T-shirt.

Functions and Choice of Activities

In The Family Challenge there are four primary functions of the adventure activities. They are assessment, intervention, enrichment and fun. All the activities used provide some element of fun and enrichment, whether they are simply New Games or more complex initiatives. The activities also serve the purpose of assessment, particularly during the second session. They provide an opportunity to observe the family interaction patterns in process. Through these observations information can be gathered about how the family relates to each other, the function of their interaction patterns, and how the patterns are reinforced and maintained. This assessment information is very valuable in forming working hypothesis, and later in developing strategic interventions.

Often an activity will serve all these functions, but at times there are particular goals or strategic interventions which are desired. Using an activity for the purpose of intervention requires careful thought about the choice of activity. This choice depends on several factors. One is the theme or "lesson" inherent in the process of a particular activity. For example, in the traditional "Nitro Crossing" initiative some of the predominant themes might be problem-solving, use of resources, personal confidence or risk, group support, leadership. Next, the goals of a family must be considered, along with what has been observed and learned through the assessment activities. Finally, the desired outcome of the intervention has to be decided. What is hoped to be accomplished through the family's experience in the activity. Each of these factors need to be carefully considered before choosing an activity to serve as a strategic intervention.

Sometimes (most times!) typical initiative activities don't quite fit. It is necessary then to creatively adapt them to address the assessment and intervention goals for the particular family or group of families. The usual structure and "rules" of an activity can be changed in order to create

the desired process and strategic change within the family. Assigning specific roles to family members may be necessary. Creating an introductory metaphor, which makes the tasks in the activity relate to the issues and themes that a family is working on is also helpful.

Video tape and case examples will be used in the presentation to demonstrate the concepts discussed above.

Research

An empirical program evaluation was performed on The Family Challenge program, beginning in the summer of 1987, with data collection continuing through the summer of 1990. The purpose of this study was to investigate the effects of The Family Challenge program as an intervention designed to enhance the problem-solving, communication, general functioning and re-framing skills of participating families.

As of date, results have been tabulated for six of the eleven families which participated in the research. These six families were all adoptive families from the greater Boston area. This study used a pre-, post- test repeated measure design. Pre- and post- tests were administered to each family member immediately before beginning The Family Challenge program and immediately after completion. The tests consisted of identical questionnaires consisting of a consolidation of two separate research instruments: The McMaster Family Assessment Device and the F-Copes Scale. These instruments were selected because of their reliability and validity in measuring the dependent variables under study: problem-solving, communication, general functioning, re-framing and passive appraisal. In addition, one month following completion of the program, the participants were asked to complete a program evaluation form. This form was developed by the program director to measure the participant's perception of personal and family change.

The data was analyzed using a T- test procedure to test for differences between pre- and post-test group means for the dependent variables under study. The results showed that participation in The Family Challenge program had a significant positive effect on the problem-solving, and general functioning skills of the participating families. In addition, significant positive increases were found in the families use of re-framing (the ability to redefine stressful events in order to make them more manageable) and significant decreases were found in the families use of passive appraisal (inactive or passive behaviors a family might employ such as avoidance responses due to a lack of confidence in one's ability to alter the outcome.). Although there were no significant increases in family communication skills, a comparison of the pre- and post- test means indicate some degree of positive change. In addition, 67% of all participants reported that they had learned about ways in which their family communicates and 50% of the participants reported improvement in family communication skills. The results of the program evaluation responses showed four areas of high ratings. These include: improvement in self-confidence as indicated by 84% of the participants; enhanced knowledge about the ways participant's families solve problems as

reported by 94% of the participants; 95% of the participants reported that their experiences in The Family Challenge will be helpful to them and their family in the future; and 84% of the participants stated that they had fun during The Family Challenge program.

This study has some limitations. First is the small sample size ($n=23$). Also, the participants were not randomly selected. Since participation in the study occurred on a voluntary basis, sampling bias may exist. This study also did not include a non-treated control group. Since the subjects of this study are limited to adoptive families, the conclusions can not be generalized to other types of families.

The results of this study indicate that participation in The Family Challenge program has a significant positive effect on the general functioning, problem-solving, and re-framing skills of the participating families. In addition, The Family Challenge program had a significant effect in reducing the families use of passive appraisal as a coping strategy. Further data has been collected since these results were tabulated, which includes data from other types of families (single parent, traditional two parent and blended). The increased number of participants and results from the new data could strengthen the results found in this pilot study. In conclusion, an adventure-based approach to enrichment and intervention may offer a viable medium for facilitation family change and growth and assist families in developing the skills they need for negotiating stressful life transitions.

Conclusion

The Family Challenge is a unique, innovative, and effective therapeutic enrichment program for families. Employing a short-term, multi-family model, The Family Challenge uses adventure activities as a tool to teach families about themselves and new ways of interacting with each other. Initial research has shown this program to be effective in improving the general functioning, problem-solving, and re-framing skills of participating families. The Family Challenge represents an effective and valuable adjunct to therapeutic services now being provided to families.

The Use of a 3-day Therapeutic Wilderness Adjunct by the Colorado Outward Bound School with Survivors of Violence.

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Director, Health and Education Services
Colorado Outward Bound School

"Somehow, the Outward Bound experience is able to tap into core issues and provide insight, growth, and strength that therapy only fringes on."
P.C. 1989

Experiential Education in Therapeutic / Treatment Settings

Since 1982, the Colorado Outward Bound School (COBS) has been conducting 3-day therapeutic wilderness courses as an adjunct to traditional treatment with survivors of sexual assault and domestic violence. In 1989, eighteen 3-day courses were conducted for 179 survivors. The Survivors of Violence Recovery Program at the Colorado Outward Bound School was honored by the National Victim Center as an Exemplary Program in 1988. This workshop will discuss the 3-day therapeutic wilderness model and its effectiveness.

Introduction

The Survivors of Violence Recovery Program was created in 1982 by Mary Loring and Carolyn Agosta, LCSW, Co-Directors of Ending Violence Effectively and Nelson Chase, MSW, of COBS. Ending Violence Effectively (EVE) has been instrumental in the development and the growth of the program, and in securing sufficient funding so that any survivor, independent of socioeconomic background, may participate. The Survivors of Violence Recovery Program at COBS has grown from working exclusively with EVE clients to working with ten agencies and private therapists in 1989.

Topics to be Discussed

- I. The 3-Day Model
 - a.) Pre-Course Planning
 - b.) Day 1 Activities
 - c.) Day 2
 - d.) Day 3
 - e.) Post-course follow-up
- II. Staffing of Survivors of Violence Courses
- III. Funding
- IV. Clientele
- V. Issues Pertinent to Survivors of Violence
 - a.) Flashbacks
 - b.) Dissociation
 - c.) Control Issues
 - d.) Anger, Fear, Trust
- VI. Effectiveness

The 12,000 Steps: Adapting Adventure Activities to Drug Recovery Programs

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Introduction

This workshop is intended primarily for adventure program providers with limited or no experience in the chemical dependency recovery field who, nonetheless, find themselves working with recovering participants. Since the bulk of my experience is in that area, the emphasis will be on adolescent recovery; however, the material covered is broadly applicable to recovering addicts of all ages. Areas to be covered are: 1) an overview of Alcoholics Anonymous and derivative twelve step programs; 2) objectives of adventure activities; 3) common characteristics of alcoholics and addicts; 4) applications of different activities; 5) opportunities and pitfalls; 6) ritual; 7) process; and 8) working with agency staff. My underlying assumption is that much of what we do in adventure programming is already quite well tailored to recovering groups, but that our effectiveness can be greatly enhanced by a small amount of fine tuning and adjustment. Most important are understanding exactly what it is we are doing and why, learning the language and terminology of recovery, getting a better sense of addictive behavior, pinpointing certain characteristics we can target, and integrating the experience we provide with the program the participants are already engaged in.

Rather than gloss over a one and a half hour workshop in just a couple of pages, I will instead cover in greater detail some aspects of it.

AA and Spirituality

Anyone working with recovery programs will quickly become acquainted with Alcoholics Anonymous and the Twelve Steps. Most chemical dependency treatment programs in the United States, be they public or private, in-patient or out, are based on the philosophy of AA. Central to this philosophy is the belief that recovery can occur only after the addict experiences a profound change in which he surrenders conscious, willful control and assumes a completely altered set of thoughts, feelings, and behavior; in short, a conversion experience or, as AA puts it, "a spiritual awakening."

This process of change is embodied in the first three steps:

1. We admitted that we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God *as we understood Him.*

It requires a tremendous leap of faith - something alcoholics and addicts are ill-accustomed to - and is where most people who fail to recover get bogged down. Almost all patients in short-term treatment programs, the bulk of the ones we will be dealing with, will be struggling with these three steps. Three areas that can be addressed in adventure programming to nudge this process along are acceptance, faith, and belief in a higher power.

It is not necessary for us to discuss drugs, sobriety, God, or any concept of a higher power with our recovering participants; we are not there to evangelize. Rather, it is our task to create situations that induce them to think about these concepts in a different light and help them make the connections. The concepts of acceptance and powerlessness go hand in hand. Addicts in early recovery who have not yet accepted their powerlessness over drugs may be able to accept their powerlessness over something else such as bad weather, rough water, or paralytic fear. It's a good start. And the wilderness is a great place to find a higher power: places like Yosemite and the Grand Canyon have a way of altering one's view of his or her place in the scheme of things.

Giving Up

The one characteristic that differentiates alcoholics and addicts from any other people you might work with is their proclivity for giving up at the slightest suggestion of the possibility of difficulty. It is sometimes truly breathtaking. It is something that *will* happen, and you *will* be dealing with it constantly. Plan for it; know your participants as best you can; communicate with the agency staff members; keep your options open; and avoid getting caught in power struggles. And hope it happens, because it is a major opportunity: the difficult situation you help an addicted kid get herself through may be the first time in her life she has finished anything that presented her with any difficulty. Just finishing anything can be a big victory. In some cases, just starting is.

Projection, Countertransference, and Disclosure

There is something about working with recovering adolescents that will bring many of your own issues to the surface. Keep them in check; you can get yourself in trouble and do a disservice to your client if you start acting like you are the patient and he is the shrink. This happens frequently. Before you disclose anything about your personal life, you should ask yourself two questions: 1) For whose benefit am I making this disclosure?; and 2) Does he need to know? Remember always who it is that is in treatment.

You are almost certain to be asked about your own drinking and doping - especially if the clients you are working with have achieved some degree of recovery. Don't bring it up yourself (remember question 1 from the preceding paragraph), and be honest, but circumspect, with your

reply if asked. The wrong answer can quickly alienate you from the clinical staff of the program you are working with. If you think you might have a problem with drugs or alcohol, you probably do and should be working with a different population.

Process

Process is not an afterthought. Next to safety, it is the most important component of the experience you will be offering. Our goal should be to provide positive learning experiences (transforming if we are lucky) that our clients can generalize and apply to broader areas of their lives. Without a processing component to the activity, the likelihood of them effectively generalizing the experience will be greatly diminished. A group at the end of the day and occasional checking in with individuals during the day may be all that is needed, but it is crucial.

Conclusion

Chemical dependency groups are exciting to work with. You will see change and transformation and heartbreaking failure. You will come to know that a realist is someone who believes in miracles; you will help save lives. And you will definitely be challenged.

But, if you are to work with addicts, you need to learn about addiction. And, if you are to work in recovery, you need to know something of recovery. A little knowledge may be dangerous, but none is deadly. Doing exactly what you do with everyone else won't do it.

Project Choices: Beginning a Model Program for Drug-Using Adolescents

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Introduction and Overview

Project Choices is an innovative experientially based treatment program for court involved youth who display significant alcohol and/or drug dependency issues. At its essence is the belief in the capability of young people to develop pro-social behaviors through experiencing personal success and positive interactions with others. The program develops trust in self and others through adventure activities which can only be accomplished through cooperative behaviors. Further, it assumes that family dynamics can be affected through the same such experiences to support and sustain new, trusting behaviors. Given a supportive structured environment in which positive risk taking is encouraged, young people are thought to develop sufficient self esteem to value themselves in a drug free environment.

Project Choices first session began in September, 1990. Thus, this workshop will focus more on how the program came into being than on its final outcome. The basic philosophy and experiential approach of the program is discussed. The planned evaluation procedure will then be discussed along with the initial findings from the first group.

Approach

Project Choices is a residential treatment program. For an eight week period, a group of 12 coed adolescent youth participate in an intensive experience designed to enhance self image, develop academic and social skills, and provide a framework for developing social interactions which reinforce "wellness", personal empowerment and pro-social behaviors.

Participants completing the eight week residential treatment program are then moved into Phase II of the program: transitional aftercare. Participants are then involved in transitional care for a minimum of two months and a maximum of one year. The focus of transitional care will be continued recovery, independent living skills, school or GED program, and/or employment.

Participants are referred to the program by the Division of Youth Services (DYS) of the State of Georgia. During the interview process information is gleaned to assist in the design of an individualized program.

Participants live under the overall supervision of the two counselors assigned to the eight week program. The students reside in Project Adventure placement homes during the non-campout times of the eight week treatment program. Each placement home houses six students.

Program days are scheduled from 7:15 am breakfast until 6:00 pm (or later if the group has difficulty working cooperatively) with evening activities including group process, supervised homework, and limited free time. Program participants are responsible for preparing and cleaning up breakfast and dinner. Each day begins with group and individual goal setting and ends with a "debrief". The debrief is a discussion of the processes by which group and individual goals have been met or not met and strategies to improve performances. Through the use of group initiatives, individual and group challenges, risk taking behaviors (which vary from the use of a high ropes course to revealing oneself verbally to the group), the group will be guided through simple group and individual tasks to more creative and complex problem-solving. Behavioral consequences are determined by the group as a whole (including program staff) and can include removal from the program with a renegotiated entry possible within a predetermined time span.

Weekly Schedule. The primary emphasis of the first two weeks is on assessment. The group also begins to develop individual and group responsibility, set consequences for inappropriate behavior, set daily individual and group goals set, and learn to give and receive constructive feedback through group discussions and team building activities. Individualized academic programs are initiated, including a daily essay/journal entry. This period also includes an introduction to drug use behaviors which help to enable self and others' destructive patterns, and an introduction to supportive networks (e.g. AA and NA). During this period program participants are restricted to program and contract home activities and contacts.

The third week is conducted in a wilderness setting. During this period, participants are given increasing responsibilities (camp set up, meal preparation and clean up), and participate in group activities which demand more cooperative behaviors, increased levels of trust among participants, and a more differentiated reliance on individual strengths within the group. Debriefing during this period focuses on the transference of behaviors within the intervention setting to those at home, in the community and school, and with one's peers.

The fourth week continues to concentrate on more intricate group activities which require a higher level of communication to complete. Specific emphasis is placed on the individual within the family structure and issues around coping with parents/siblings who abuse substances. Basic first aid and the physiological effects of substance are included in the academic content both as a vehicle for skills development and content master.

At the end of the fourth week there is a two day family weekend during which participants stay with their families at a local hotel. Families participate in briefing sessions, initiatives and activities to promote cooperation and communication. The goals for this part of the program are to develop goal setting strategies for positive family development, develop individual identities that are congruent with a healthy family dynamic, improve communication and to promote the power within to change, grow and support the family team and the individuals within it.

On completion of the family weekend, the program begins a transitional process designed to promote adaptive, pro-social behaviors in the home and in other "real life" environments. Weeks

three through five have an increased emphasis on skills development and creative problem-solving. Briefing and debriefing of activities includes greater emphasis on the relationship of successful and unsuccessful behaviors during completion of those activities to similar behaviors in the participant's "real world" setting. During this period each participant begins the process of personal goal setting when they return to their home setting. Strategies for accomplishing those goals and measures by which they can evaluate progress are discussed in the group setting. Strategies for accomplishing those goals and measures by which they can evaluate progress are discussed in the group setting. Much emphasis is placed on itself rewarding themselves in an appropriate manner for reaching goals as well as reevaluating and adapting strategies when goals are not met. Increased emphasis is placed on the specific issue of substance free living, on the enjoyment of substance free but sensation seeking "highs" and on the 12 steps to "wellness". The challenges and exhilaration of the high ropes activities is experienced and discussed as a metaphor for other self rewarding productive behaviors.

The focus of the fifth week continues to be on the individual participant, but begins to encompass their place in the family and other community systems. Participants are introduced to life skills including: job interviews, job searches, budgeting and banking skills. Emphasis is placed on educational and career oriented goals. Debriefing during this period incorporates how to say no to peers, how to meet personal responsibilities and how to become a contributing member of the family. Strengths and weaknesses within one's self, one's family and one's peer groups are assessed. The process of solution development and utilization of strengths to maintain balance and reduce dysfunctional behaviors is also discussed.

Week six focuses on social responsibilities as well as personal responsibilities. Participants face an intense group challenge in the form of a 5 day wilderness (canoeing or backpacking) expedition. Group members are asked to be dependent on themselves and their peers with minimal staff direction or intervention. Participant responsibilities include trail navigation, food planning and preparation, safety and, when necessary, behavioral interventions. Staff intervention occurs only if the physical or psychological safety of one or more group members is in jeopardy. Debriefs focus on ways participants deal with fears, frustrations and/or peer pressure. Positive, creative solutions to problems presented by the environment are worked on by the individual and the group. An eight hour solo time during this 5 day experience allows participants a time of solitude and reflection. Staff maintain appropriate contact as needed.

At the end of this week the first twenty four hour home pass will be allowed. Parents will be responsible to provide transportation to and from the group home. This will allow the participants to test their newly acquired interpersonal skills.

Weeks seven and eight place increasing emphasis on the transition to home and community. New challenges (rock climbing, caving) are encountered and related to parallel challenges in their "real-life", "back-home" social systems. Through problem-solving activities and community service projects, participants, examine who they are, who they want to be and what they want to

do. Emphasis is placed on the fact that such understanding and the possibility of accomplishing their goals are dependent on a chemical free life style. Community service projects give participants an opportunity to look deeper into themselves and evaluate their values and commitment to community, family, peer and selves. An example of one such project consists of spending a day working at a homeless shelter, preparing and serving food, cleaning and doing minor repair work. Program participants are asked to display respect for and valuing of shelter residents. Each student is then asked to write an essay about the homeless based on interviews and observations. The final week of the treatment program involves conducting evaluations, debriefing family structure, goal setting regarding education needs, and/or employment opportunities, transitional preparation for the halfway house program. The week culminates in a family day graduation during which each successful participant receives an award.

During the next two months to one year the participants are assigned to the associated transitional care program. The focus of the transitional care phase provides the participants with continued recovery skills, family intervention, relapse prevention skills, independent living skills, and educational or employment needs. While residing in transitional care, participants attend group therapy twice a week and participate in four days of adventure-based counseling activities provided by the counselors of the treatment program. The transitional care program will integrate the 12 Step model of AA/NA on a daily basis. Family participation in the 12-step program is encouraged. A variety of education experiences will also be provided.

Upon graduation from transitional care, participants may return home or be placed in an independent living situation. Graduation and placement is decided jointly by the participant, transitional care counselor, consulting psychologist, referring personnel, and A&D counselor from the treatment program. Follow-up at home and/or in an independent living situation will be the responsibility of the referring personnel.

Evaluation

Each of the program objectives is evaluated on the basis of the outcomes expected. Outcome measurements are obtained by use of the Wide Range Achievement Test -Revised, Battle Culture Free Self Esteem Inventory, Values Inventory, Sensation Seeking Scale, Self Directed Search, and Minnesota Multiphasic Personality Inventory. The Revised Behavioral Rating Scale and a sociometric-type peer evaluation will be used weekly as a method of evaluating the process of change taking place in the program.

Summary

Project Choices is designed to utilize the best that adventure education and traditional drug treatment has to offer. The program seeks to evaluate both the process and outcome of participation in this experiential program. While only in its beginning stages, it is felt that sharing our goals, philosophy, and agenda as well as the high points and pitfalls in starting the program, can benefit others who wish to stand on our shoulders instead of beginning the climb from the ground.

Author's note

Much of the text for this document was part of the grant proposal which was written by Cindy Simpson, Director of Project Adventure, Inc. Southeast.

Crayons and Carabiners - In a Psychiatric Setting

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Experiential Education in Therapeutic /
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Introduction

This workshop will present an overview of the 'Inward Bound' adventure-based therapy program at Windsor Hospital. Windsor serves a patient population that is comprised of all diagnostic categories with an age range from pre-adolescent through geriatric.

Inward Bound consists of the structured use of initiative games and both a low and high outdoor challenge course. Art therapy is often used as an adjunct to this program as an additional tool to aid patients in the integration of their Inward Bound experiences.

Inward Bound Program

The Inward Bound program is comprised of three distinct subgroups. One of these is the Adolescent program. This group is offered in conjunction with both the on-site school and the weekend programming. School credit is received for participation. All adolescents are involved pending doctor's orders, unless they are on high-risk precautions. These groups run for a full day on both Wednesday and Saturday.

The Adult experiential therapy group is divided into two levels. Level I utilizes structured initiative games designed to raise self-awareness and ability to focus in lower-functioning adult patients. A doctor's order is not necessary for participation in this group, which usually takes place inside the hospital. The Level I group is held bi-weekly, for one hour. The Level II Adult group is designed for higher-functioning adult patients. Doctor's orders are a must, as is the recommendation of the multi-disciplinary treatment team. This group is held for two full afternoons per week, and all day Sunday.

Art therapy is used in conjunction with Inward Bound. Those patients who are unable or unwilling to process their experiences verbally are given the opportunity to communicate through art. Other patients use this therapeutic tool to expand their levels of self-awareness and to stimulate deeper insight and personal growth. Many of the initiative games used in this program also use art as a way to encourage a spirit of openness and sharing.

Conclusion

This workshop presents the Inward Bound program currently in use at Windsor Hospital. Through a brief video, slide show of patient art, and experiential activities, participants are invited to learn about us-and maybe even something about themselves!

Wilderness Family Therapy: An Innovative Treatment Approach for Problem Youth

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Experiential Education in Therapeutic /
Treatment Settings
Family - Troubled Youth

Introduction

Introducing families and family therapy into the wilderness therapy experience is an exciting development in the treatment of problem youth. This presentation introduces an innovative four-day wilderness program which utilizes a competency-based model of healthy family functioning to enhance family resources for problem youth and their parents.

Workshop Outline

I. Wilderness Therapy

- A. An Introduction
- B. An Overview of the literature
 - 1. positive effects
 - a. self perceptions
 - b. social attitudes
 - c. interpersonal relations
 - d. delinquent behavior
 - 2. duration of effects
 - a. follow-up studies
 - b. problems of generalizations to the home environment

II. Wilderness Family Therapy

- A. Introduction
 - 1. the rationale
 - a. changing the whole not just the components by treating the family, not just the youth
 - 2. an adjunctive therapy to standard wilderness program
- B. Theoretical Model
 - 1. contributions from the standard wilderness therapy model
 - a. a holistic experience
 - b. success-oriented

- c. a challenging and unfamiliar wilderness environment
- d. the use of metaphor
- 2. contributions from structural family therapy
 - a. forming appropriate boundaries
 - responding to adolescents' needs for individuation
 - using adolescents' survival skills as a resource for parents
 - b. establishing a more adaptive family homeostasis
 - intensity: of the environment and prolonging the family interaction
 - unbalancing family structure
 - c. treating family process as a gestalt or whole
 - challenging maladaptive family rules and myths
 - creating an opportunity for competence to emerge
- 3. contributions from multiple family group therapy
 - a. social comparison
 - b. reaching outside the family for support

III. The Family Wheel

A. Program Overview

- 1. 4-day wilderness family therapy experience
- 2. adjunct to 21-day survival program

B. Day One

- 1. icebreakers
- 2. impact group
 - a. family assessment
- 3. survival skill
 - a. the metaphor: flint and steel fires
 - the sparks of conflict can create the fire that binds and heals
- 4. individual family goals
- 5. multiple family group
 - a. the repair theme

C. Day Two

- 1. short hike
- 2. the trust theme
 - a. a didactic presentation
 - residual trust
 - b. interactive games
- 3. survival skill
 - a. the metaphor: traps

-all the pieces have to rely on one another for the system to work

4. multiple family group
 - a. rebuilding trust

1 D. Day Three

1. hike
2. the communication theme
 - a. didactic session
 - respect, responsibility, reflection
 - the "I Feel" model
 - b. interactive games
3. parent solos
4. family solos
 - a. conjoint family therapy

E. Day Four

1. break solo
2. the negotiations theme
 - a. didactic session
 - the "Win-Win" model
 - b. interactive games
 - c. individual family contracting sessions
3. hike to Trail's End
4. survival skill
 - a. the metaphor: bowdrill fires
 - the hardest task; making friction work for you
5. feast
6. closing multiple family group
 - a. revisiting family goals
 - b. affirmations

F. Research

G. Conclusions

IV. Discussion

Enhancing Therapeutic Adventure Experiences Through the Use of Prescriptive Metaphors

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Experiential Education in Therapeutic /
Treatment Settings

Introduction

The number of therapeutic applications of adventure programs has grown at a tremendous rate in the past ten years. Therapeutic adventure programs center professional practices to create and conduct empowering experiences, often achieving therapeutic levels of change that are impossible to reach without such experiences. However, it is becoming increasingly evident that unless these programs are tailored to meet specific client needs, the therapeutic effects of such programs become diffuse and opportunities for valuable change are lost (Ewert, 1990).

To achieve therapeutic growth from adventure experiences, programs must be invested in insuring that positive changes from the adventure experience integrate successfully into the future of the participants. This process is called the transfer of learning and can occur on one of three levels. These three levels include: (1) specific transfer, (2) non-specific transfer, and (3) metaphoric transfer (Gass, 1985).

While all three types of transfer are available for use in adventure experiences, programs that focus on the therapeutic development of individuals often place a great deal of emphasis on metaphoric transfer. Such growth in this type of transfer often occurs through the use of metaphors by appropriately "framing" or targeting each experience to directly assist clients. Each structured experience becomes a strong therapeutic tool, prescriptive and specific in application and use. It has become obvious that structuring metaphoric adventure activities for therapeutic purposes often holds the key to creating true therapeutic experiences and lasting changes for clients.

The development of metaphoric transfer has been outlined by a number of therapists outside of the field of adventure therapy. Probably the individual credited most often with the development of therapeutic metaphor is Milton Erickson. In his work, Erickson (Haley, 1986) found that using metaphors instead of direct therapeutic suggestions reduced a client's

defenses for functional change and kept the therapeutic environment empowered. De Shazer (1982) emphasized that as long as metaphors were "isomorphic" to the therapeutic issue, metaphoric experiences offered a powerful agent for therapeutic change. Isomorphism, a concept developed initially by mathematicians (Hofstadter, 1979), occurs when two complex structures of different situations can be mapped onto one another so that similar features can be linked together. Once the connection of these features is made, the similarity of the roles they play in their respective structures creates the medium for change and the possible connection for the transfer of valuable information learned in one activity to be used in the other structure.

Bacon (1983) has taken many of these concepts and provided a necessary bridge for the development and use of metaphors in therapeutic adventure experiences. In creating such experiences, he recommends the use of four key components for creating metaphors in therapeutic adventure experiences. These four require that the metaphor must:

- (1) be compelling enough to hold the individual's attention (related with intensity),
- (2) have a different successful ending/ resolution from the corresponding real-life experience,
- (3) be isomorphic,
- (4) be related in enough detail that they can facilitate a student's transderivational search.

If these four conditions are met, then the adventure experiences provide successful resolutions to formally unproductive and dysfunctional behaviors and create positive therapeutic changes for the client. In such experiences, the therapist is focusing actual change during the activity itself, and not only from the increased awareness that a resulting debriefing session may bring.

Bacon and Kimball (1990) go even further to elaborate on three different focuses of metaphoric transfer critical for adventure therapy programs. These three include:

1. Spontaneous metaphoric transfer - clients spontaneously and independently discovers the important connections between the adventure experience and their lives.
2. Analogous Transference - where verbal therapy and social learning techniques are employed with adventure experiences to help clients retrospectively understand the importance of their experiences.
3. Structured metaphoric experiences - staff frame experiences in such a manner that the probability of the spontaneous discovery of metaphors (#1) is enhanced.

Other forms of therapy use steps similar to Bacon's work in the creation and use of

metaphors, but properly constructed therapeutic adventure experiences possess inherent capabilities that create the potential for the development of highly successful metaphors for therapy. One of these advantages is the ability of appropriate adventure experiences to produce internally motivated responses to confronted issues rather than relying on externally forced motivation for change. A second factor lies in the fact that most adventure experiences are oriented toward successful endings. The most difficult part of constructing therapeutic metaphors for clients of adventure programs lies in the development of relative isomorphs and framing of experiences in a manner that can be interpreted and integrated into the client's perspective.

In order to assist therapists using adventure experiences in these two critical areas, the following seven steps have been developed. While these steps do not include all of the factors one must consider when leading therapeutic adventures experiences, they do highlight principles for creating isomorphic experiences and producing appropriate frameworks for therapeutic adventure experiences focused on creating lasting change for clients.

Steps to the Creation of Isomorphic Therapeutic Adventure Experiences

In order to implement metaphors in therapeutic adventure experiences, several steps are needed to create appropriate isomorphs and frame the experience in a manner that the client can relate to the therapeutic interventions. These are:

1. State and rank the goals of the therapeutic intervention.
2. Select an adventure experience that possesses a strong isomorphic relationship to the goals of therapy.
3. Show how the experience will have a different successful ending/resolution from the corresponding real life experience.
4. Adapt the framework of the adventure experience so that it becomes even more isomorphic and the participant can develop associations to the concepts and complexity of the experience.
5. Double check to make sure that the structured metaphor is compelling enough to hold the individual's attention without being too overwhelming.
6. Conduct adventure experience, making minor adjustments to highlight isomorphic connections.
7. Use debriefing techniques following experience to reinforce positive behavior changes, re-frame potentially negative interpretations of experience, and focus on the integration of functional change into the client's lifestyle.

Conclusion

As the number of applications of adventure programs has grown, so has the need to

develop higher degrees of sophistication in prescribing specific practices for particular populations. When done correctly, adventure programs center professional endeavors to create and conduct empowering experiences, often achieving therapeutic levels that are impossible to reach without such experiences. Yet these levels of positive change are only achieved by using methods that address the specific needs of the population and not through the "blanket application" of adventure activities.

The creation of isomorphs and appropriate frames around therapeutic issues are critical for metaphoric transfer to occur. It is through this type of appropriate implementation that therapeutic adventure programs lead to lasting and beneficial change.

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"Experi-Day"
Adventure Therapy and Substance Abuse

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Experi-Day Presentation
EE in Therapeutic / Treatment Settings

Introduction

The purpose of this workshop was to unite the growing number of professionals that use adventure experiences in the treatment of substance abusers. The location of the all day workshop was the Hazelden Institute, one the central leaders in the field of substance abuse treatment. It was hoped that the union of these two important sources of professional development would serve as a catalyst for the further development of adventure therapy for substance abusers.

The workshop was scheduled around the following critical issues: (1) substance abuse issues addressed by adventure therapy, including treatment effectiveness, contraindications of treatment, current functioning networking strategies, safety of adventure activities in treatment facilities, and the most current treatment and marketing strategies; (2) the development and implementation of metaphors for treatment issues, (3) targeting or framing adventure experiences for substance abuse treatment, and (4) the future of substance abuse treatment with adventure therapy.

Example of an activity used in the experi-day workshop

The following description is an example of one of the activities presented at the experiential portion of the workshop. It was created by one of the workshop presenters and represents many of the current philosophies and strategies currently being used by professionals using adventure experiences for substance abuse treatment. Three critical concepts that this metaphoric presentation outlines are: (1) the importance of framing therapeutic metaphors before the activity begins through the use of analogous isomorphs, (2) the need to select specific adventure activities for clients based on their identified treatment issues, and (3) and outline of the actual elements one needs to consider when creating such a powerful intervention.

Title of initiative: "Path to Recovery"

Introduction to activity: This initiative is designed for participants working toward recovery from substance abuse. I have also found it to be extremely powerful when conducted with health care providers working with substance abusers. It is best used with groups that:

- 1) have worked together for a while,
- 2) already established a sense of group identity,
- 3) have members that can feel relatively comfortable and safe when blindfolded,
- 4) and have experienced previous adventure experiences involving issues of trust, support, and challenge.

To introduce an initiative with this much confrontation to unprepared clients would contraindicate treatment. It is also important to leave a great deal of time for processing and individual as well as group issues prior to and after the experience.

Goal: This initiative, presented in this manner, emphasizes: 1) the ability of substance abusers to ask for help and 2) their ability to set appropriate boundaries around issues concerning their recovery and maintaining abstinence.

Set-up: The set-up for this initiative is the same as the "Maze" initiative except two exits are created. Individuals are blindfolded, introduced to the initiative by a metaphoric description of the experience, and led by the instructors to various points in the maze. The participants have not seen the roped area of the maze and the usual precautions for physical safety are taken (e.g., no ducking under ropes, making sure the area is clear of debris and branches).

Sample introduction by therapist: (All participants place their blindfold on prior to this description). "The next activity is called the "Path to Recovery." It's called that because a number of the obstacles you'll encounter are very similar to obstacles many of you are currently encountering in your addictions. Our addictions often blind us in our path to a substance-free lifestyle, and we often fail because we don't remember to live by principles that will allow us to free ourselves from abusive substances.

After this description, we will place you on the road to recovery by putting your hand on a rope. This rope will lead you along a path of indeterminable length. Along your journey to recovery, you will meet a variety of other people going in different directions. Some of these people will be in a great hurry, showing a lot of confidence. Others will be tentative, moving cautiously. Some will seem to know the right direction, whereas others will seem lost. Don't let go of the rope, because if you do you will lose the path and we will have to ask you to sit down until the initiative is over.

The goal of your journey is to reach one of the doors of abstinence. There are several doors in this maze, and as you reach one of these doors, I'll be there to ask you an important choice. The choice will be: 1) whether you wish to choose to step out of the maze. If you make this decision, I'll ask you to remove your blindfold and sit quietly in the abstinence area until this initiative is over; Or 2) you can choose to go back into the maze to help others. If you choose to go back into the maze, you run the risk that this particular exit or door may be shut when you return and you will have to find another door to exit.

If at any time during this activity you would like to receive help, all you need to do is ask for it and guidance will be provided. Otherwise we would like everyone not to speak throughout this initiative until it is completed.

Remember the rules of the initiative:

- follow the safety rules we've provided
- no speaking unless you want help
- I will be waiting for you at exit of the maze and ask you to make your decision
- after approximately 30 minutes, I will ask those of you still in the maze to remove your blindfolds for a small break."

Instructor logistics: Participants are distributed throughout the maze and instructed not to move until the "go ahead" is given. When everyone has been placed in the maze, participants are informed that they can begin to try and find an exit. In this initiative, however, the exits remain closed until at least one person asks for "help." Doing so opens up the exits and the person asking for help is directed toward the open exit.

When participants arrive at an exit, they are quietly asked to make their decision. Instructors should do this without revealing the location of the exit to other participants. If the participants choose to step out, they are asked to quietly remove their blindfolds and step aside to observe others in the maze. It is important for these participants not to wander off but to remain and be silent observers of the process. If the participants choose to go back into the maze, this exit closes and the instructor should proceed to the other exit and use it as the open exit. Exits can rotate quite often if participants continually make this choice. If participants become grouped near an exit, allow each person to make their decision before adhering to the "exit rotation" rule.

It is highly possible that some participants will still be in the maze after the 30 minute limit is reached, usually because they keep going back into the maze to rescue one another

even though each may have found an exit at least once. It's a judgement call on whether to keep permitting people to continually go back into the maze after 30 minutes, but I usually stop the initiative at 30 minutes if everyone has made it to an exit at least once to make their decision. At this point, I ask participants in the maze to quietly remove their blindfolds and come and join the rest of the group in a circle.

Debriefing: Different issues come up with each group, but I usually begin the initiative by asking people to relate their experience in the initiative to their experience in trying to reach or maintain sobriety. A variety of issues come up, but the primary ones focus on:

- how asking for help assisted people in this initiative
- people's choices at the exits
- what "failing to hold on" to the rope represented

In the discussion, I make sure to inform people that the exits weren't opened until someone asked for help and describe how asking for help directed this person to an exit. I also ask this person to elaborate on why they asked for help and what it felt like to receive assistance. The whole point of including this dynamic in the initiative is to metaphor the need for substance abusers to ask for help, particularly when feeling lost or "blinded" by their addiction.

The "choice" decision is meant to metaphor a critical boundary issue for substance abusers. These clients must place their recovery process first in any decision. To step out of the maze represents a healthy personal decision. To choose to go back in represents a dangerous decision, one where they may never have the opportunity to achieve an exit to abstinence again.

Sometimes people (e.g., adolescents) state that they stayed in the maze because "stepping out" would be "boring." This is a key issue to discuss since abstinence may seem less exciting than "being in the game." This game, however, possesses tragic consequences for users and this is important to discuss.

Some other important metaphors include:

- To "let go" of the rope is to lose a chance to achieve abstinence.
- The feelings of people observing others "lost" in the maze of abusive substances.
- Metaphorical techniques participants used to "find an exit" to abstinence.
- Interaction with others searching for abstinence in the maze.
- The inability to communicate while searching for abstinence.

- The role of hospitals/treatment centers in "placing" clients on the road to abstinence and the role of the client to follow the path and make choices.
- Etc. (There are many more that occur; don't stay limited to these!)

Conclusion

In a recent article, Gass and McPhee (1990) outlined five critical factors for the healthy growth and continuing integration of adventure therapy in the professional world of substance abuse treatment. These five factors included the need to: (1) document the effects of adventure programs with substance abusers, (2) develop specific treatment approaches, (3) identify what specific behavioral, psychosocial, and cognitive goals are best enhanced by therapeutic adventure programs, (4) determine the potential contraindications of certain adventure experiences to particular clients, and (5) understand when substance abuse clients should participate or be excluded from therapeutic adventure activities.

It is hoped that this workshop will serve as a pivotal arena to begin addressing these concerns. These issues need to be confronted in order to provide a greater hope from this approach for abusers suffering from this debilitating disease and a greater acceptance of adventure therapy as a valid form of treatment.

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SERVICE
LEARNING

"Experi-Day"
Grassroots Adventure: Experiential Education Policy Development

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Summary

Since 1984, the National Youth Leadership Council has spearheaded an effort in the State of Minnesota to establish policies supportive of service-learning opportunities for young people in K-12, college, full-time service corps and youth organizations. These efforts culminated in 1987-89 legislation providing \$1 to \$3 million of locally levied monies for youth service programs through school districts as well as \$150 thousand for higher education pilot programs.

This Experi-Day workshop will draw on the NYLC's experience with grassroots policy organizing around experiential education as well as other issue areas. Local activists and elected officials from Minnesota will meet with workshop participants to discuss means for effective organizing. The afternoon will culminate in participants actively working together on an issue of common concern.

Following is an article the NYLC's work in the policy arena in Minnesota.

Community Development through Youth Service:
Service-Learning Policy Development

by Rich Willits Cairn

With assistance from Mark Langseth and Jim Kielsmeier

The National Youth Leadership Council is a National Community Education Service-Learning Center, supported in part by the Charles Stewart Mott Foundation. The interpretations and conclusions contained in this article represent the views of the authors and not necessarily those of the Mott Foundation, its trustees, or officers. ..

Developing Service-Learning Policy

The National Youth Leadership Council entered the policy arena with a firmly focused mission and commitment to young people. More than anything else, this clarity of vision and willingness to work hard over time are the things most necessary to give service-learning policy work a chance to succeed. Despite the success of the NYLC in developing and securing backing for policies

supportive of service-learning, the NYLC has been and will remain an organization most firmly grounded in the development and support of service-learning at the program level.

Through the six years of effort in Minnesota, the NYLC learned much about how to wage a campaign for education reform policies. The following thoughts are hints, at best, from admitted newcomers to legislative politics. Yet most American citizens are newcomers to this realm, and so these thoughts may be of help to other educators entering the policy arena.

One note of caution and of hope. If it is true that nothing worthwhile happens over night, it is even more true in politics. It takes time to educate people of the benefits of even the best of ideas. Once convinced, people have a way of contributing their own ideas and values to a good idea, making it at once better yet also most often more complex. In a democracy, we live by consensus rather than by decree. A great many people must see the merit in an idea for it to be adopted, and bad ideas must face a great deal of public scrutiny before they get to the implementation stage. This also means that the time must be right for any idea. Again, in Minnesota, it took five years from the first serious discussion on developing a state youth service policy to the passage of comprehensive youth service legislation. Ultimately, we can only work toward our visions and our goals and hope that others will join us and make our visions realities.

The following remarks are of a strategic nature. That is, they are intended to help with overall planning of a policy campaign. Just as necessary are good political tactics, the hour by hour, day by day tasks and methods for working on policy issues. These elements of the political process are purposely missing from this document because they are more ably covered by such organizations as the League of Women Voters which exist solely to help Americans to get involved in the political process. It is strongly recommended that one of the first calls of any new youth service association should be to the League or to a similar non-partisan citizen education group.

Elements of Success:

- Youth Involvement
- Coalition: the Minnesota Youth Service Initiative
- Public Education
- An Emphasis of Quality
- Top Down/Bottom Up Organizing
- Program and Policy Work Combined
- Comprehensive Youth Service Model
- Governor's Support
- Legislative Champions
- Inclusive, Non-partisan Political Stance
- Persistence
- Homework
- National Resources

• **Youth Involvement:** Without question, the single most important ingredient in a successful youth service program on both the local and the state levels is the enthusiasm and creativity of the young people themselves. Sen. Jim Pehler, author of the 1989 Youth Service Act, declared that it was the young people who got the bill through. Young people speak more eloquently for service-learning than any educator or policy maker ever can. Because they speak from the heart out of concern for the issues and the people they serve, their honest emotion is compelling to all who hear. When they are backed by thorough research and documentation of the need for and effectiveness of youth service, there is no more powerful testimony than the young people themselves. Youth must continue to be the driving force behind this movement. They must play an integral role in the planning and implementation of projects as well as providing testimony.

• **Coalition: the Minnesota Youth Service Initiative:** Literally thousands of young people, parents, educators, policy makers and concerned citizens have worked for the success of youth service in Minnesota. Never a formal dues paying membership association, the Initiative has nevertheless developed into an effective coalition held together by the strength of a common ideal and effort. Although in the beginning, they did not even use the same language, cooperation and consensus have been built through a constant flow of information in meetings, conferences, letters, newsletters, training events, media coverage--through any and all available sources.

• **Public Education:** This is what a policy campaign is really all about. Policymakers from local mayors to governors are such busy people that they hear a hundred good ideas in a day, and without support, have time to follow up on none of them. They need to get information in digestible amounts and formats so that they can fit them onto their agendas. In fact, everyone today is busy, including young people. You must learn ways to tell your story concisely and meaningfully to get your idea across so that people understand it quickly and easily, without shortchanging the content quality of your presentations. Americans are wary of hype. If you are going to truly gain someone's support, you must learn to tell them your ideas in their own language.

• **An Emphasis on Quality:** Peg Rosenberry with the Human Environment Center in Washington, D. C. was quoted a couple of years ago in a national magazine as saying that support for youth service is, "A mile wide--and an inch deep." The best way to gain long term, deep support is to ensure excellent program quality, backed by both solid research and evaluation. At the NYLC, a major goal has been to help programs such as Youth Service Leadership Class in Waseca, to excel. The young people who have been part of the class speak for the potential of service-learning better than any slick ad campaign could. When the NYLC published a guide to developing statewide campus service initiatives, we called it "Digging Deep" to convey that it is

better to have a few good programs with solid roots than hundreds with shallow support systems. These few programs become examples of excellence which set the standard statewide and inspire others to further innovation and achievement.

- **Top Down/Bottom Up Organizing:** Long lasting change can never come from the top alone, for without support, policies will simply be ignored or improperly implemented. Neither can changes come solely from the grass roots, for our system invests power in the structures of government. Whether it is the local or the state level, it is always best to include policy makers as well as program practitioners and youth at every stage of planning, decision-making and program development. The Minnesota Youth Service Initiative went to great lengths to involve the Mayor of Minneapolis and the Governor of Minnesota as well as young people. What we found is that the top and the bottom rarely talk directly with each other, and that both appreciated the opportunity. Policy makers gained insight and energy while the young people and local level educators gained experience and wisdom. Both ends ultimately need each other: the policy makers to provide resources and to knock down road blocks, and the local people to develop and implement policies that will prove over time to be effective.

- **Program and Policy Work Combined:** One of the keys to the success of the Minnesota youth service movement has been a dual emphasis on quality program as well as thoughtful policy. Policies serve best when informed by constant trial at the eventual level of implementation, while programs gain credibility and support from policy developments. Even the best of programs, if they have no administrative support, are completely dependent upon the sacrifices and stamina of the individuals who create and uphold them. When the current youth service initiative began in 1984, Minnesota was extremely fortunate, to have half a dozen highly successful school-based service-learning programs which had been in place for more than ten years. In most cases, however, the strong commitment of a single individual was all that kept the program going. Each program had essential building level support, but none would have survived the loss of their champions. Strong policy can bolster good programs so that they become a part of the basic fabric of the institution, not just an accessory. In addition, the enthusiasm generated by movement at the policy level motivates educators to stretch their own capacities.

The centerpiece of NYLC programming, often called a "signature event", has been the 10 day intensive high school youth leadership for service program, the National Youth Leadership Project. The relationships established by the NYLC through this program have been the core of other training and policy work. At the NYLP, the NYLC tests ideas and models the kinds of programs it is working with others to develop. Another training program which plays a central role is the Service-Learning Teacher Institute, a University of Minnesota graduate level course for teachers from across the United States, first held in July, 1989.

• **Comprehensive Youth Service Model:** From the very beginning, the NYLC advocated a comprehensive program of youth service which would make service opportunities available to young people at every stage of their growing up experience. Programs and policies were developed for all the streams of service: K-12, College, Full-time Corps and non-formal education Youth Agencies. Each of the streams reinforced the others programmatically through collaborative work with young people, and politically when each supported policy work by the others. In addition, the common front of educational organizations strengthened the credibility of service-learning in each of the spheres. For example, many schools took service-learning more seriously because the universities were involved. Collaboration helped establish service-learning as a valid educational tool that crossed many institutional lines. (The NYLC has published a booklet, *Links: Developing Youth Service Collaborations between Schools and Colleges/Universities*, which elaborates on the rationale for and methods of collaboration.)

• **Governor's Support:** The strong support of Governor Perpich has been critical to the success of youth service in Minnesota. Not only does the Governor command high visibility and influence, he is the chief executive of the administrative branch of government and has been key in mobilizing this powerful resource. Government agencies, including the Minnesota Dept. of Education; the Minnesota Office on Volunteer Services, Dept. of Administration; Higher Education Coordinating Board; and Minnesota Dept. of Natural Resources provided critical program and policy support throughout our efforts in Minnesota. Many individuals in these agencies have demonstrated remarkable effort and commitment to youth service. To illustrate, beginning in 1988, the NYLC has worked closely with these State agencies to manage the Governor's Youth Service Recognition. The Recognition has strongly promoted youth service at the state and local level while nominations for the recognition have provided a wealth of detailed program information from across the State.

• **Legislative Champions:** The success of legislative politics are amazingly dependent upon the skill, prestige, position, determination and commitment of individual legislators. It is critical that any legislation have strong legislative champions who are thoroughly briefed in the program and who are willing to exploit their experience and connections to gain passage of legislation. The reality of legislative politics requires that true champions must make youth service such a high priority that they willingly trade away other lesser priorities for it.

• **Inclusive, Non-partisan Political Stance:** Efforts to include as many perspectives as possible in support of youth service are critical in advancing effective and sustainable policies. The MYSI intentionally included members of both the Independent Republican and the Democratic Farmer Labor parties in all deliberations from the start. As a result, a wide range of individuals of both parties have been strong supporters of service-learning.

• **Persistence:** A general rule of thumb for policy work in Minnesota is that it takes at least two years for a good idea--even with support--to get serious consideration in the Legislature. No one gets policies through in one season. It takes time to educate people and to win their trust and support. Legislators and other policymakers cannot possibly do all that they would like to do. Therefore, they often support those people who consistently and repeatedly come back to them. If they truly support an idea, they will act on it, but it may take awhile for them to fit it into their agenda. Be patient, and persistent. Build on victories, however small, to reach the next goal.

• **Homework:** It is critical to have supporting documentation for your proposals. Think through possible objections; research what will interest and motivate potential supporters of an idea. There is no substitute for thoughtful preparation. In making a case, the growing body of available evidence and endorsement of service-learning is invaluable. Evaluation results and documentation of effective programs are extremely useful in gaining public support. They are also essential to maintain and improve the quality of programs.

• **National Resources:** National and even international connections and resources were critical to the success of Minnesota policy initiatives. Today there are even more such resources available than there were six years ago. Applying lessons learned from mistakes made in another State helps avoid reinventing the wheel and provides an added boost to the enthusiasm for an idea. (Contact the NYLC for additional information about statewide efforts across the nation.)

SPIRITUALITY

REFLECTION

Health As A Sacred Journey

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Spirituality - Building a healthy lifestyle from a spiritual foundation

Introduction

Health is a dynamic process resulting from the choices we make in our everyday lives. These choices are largely determined by our degree of self-awareness. What we value, including how much we value ourselves, is reflected in our overall state of health, mental, physical, emotional, and spiritual. Through both the presentation of material and experiential activities this workshop will provide tools for increasing self-awareness.

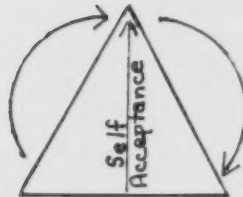
Workshop Content

The activities and discussion will center around the premise that trust is the foundation of a spiritually focused lifestyle. Trust in self and others allows us to be open to building self-awareness which in turn opens us up for self-acceptance and acceptance of others which builds trust, etc. Thus, our workshop will open with trust building exercises and general information on a healthy lifestyle including fitness, stress management, and nutrition.

The outline of the presentation includes the following:

- I. Trust Building Exercises - for self and others.
- II. Handouts and information on stress management, exercise, and nutrition as it relates to the total healthy lifestyle.
- III. Visualization - Ask and Listen
Learning to Trust
Inner Guidance
- IV. Affirmation - Self empowerment through positive self-talk-- the power of thoughts and words.
Self-Acceptance as the key to making positive changes (change begins in the present moment "NOW")

Self
Awareness



Trust

(I am enough exercise)
"I accept myself exactly as I am."

- V. Guided Meditation
- VI. Group Sharing and Affirmation
- VII. Closing Exercise

Conclusion

Through the use of printed material, experiential activities, and a bibliography of books on the subject, the participants in this workshop will receive tools for building a healthy lifestyle from a spiritual foundation.

The Challenge of the Spiritual Quest

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Introduction

This will be an experiential workshop, focusing on the relationship between the challenge / adventure sequence and the "spiritual quest." There will be a brief presentation about the theory and practice of challenge education, and some discussion about the nature of the spiritual quest. A position paper will be offered, arguing that challenge/adventure programs should give greater attention to the spiritual quest of their clients, and providing suggestions for activity sequences. The presenter will then facilitate a sequence of special experiences which have potential for guiding participants along the trails of their personal spiritual journey.

Abstractions From the Paper

My thesis is that the facilitators of challenge/adventure sequences should give greater attention to the "spiritual quest" of clients. The goals of the challenge education program are most often stated in terms of developing dimensions of self-concept (self-esteem, self-confidence, locus of control, etc.) and/or improving social adjustment (communication skills, problem-solving, trust, cooperation, etc.). Sometimes there are goals for teaching basic recreation skills, enhancing environmental awareness, or stimulating academic performance. In very few situations is the challenge program offered with a stated goal of enhancing the spiritual dimensions of clients, although this may well be a latent goal in some programs. I wish to suggest that it is time to bring the latter goal to greater focus, and to recognize the potential impact of the challenge/adventure sequence on the "spiritual journey" of every client.

Challenge Education can be defined as a humanistic and holistic methodology for the facilitation of growth and learning, based on innovative strategies that have roots in outdoor education, adventure education, awareness education, somatic education, and humanistic education. The challenge education methodology has also been influenced by the philosophy and practice of cooperative games, the traditions of camping and outdoor recreations, and adaptations of the rituals, ceremonies, and basic cosmological orientation of the Native American Indians.

In such definition, the term "education" is used in the broadest sense, and includes programs of "challenge therapy," "adventure-based counseling," "challenge recreation" or "outdoor therapeutic recreation," and "challenge rehabilitation." The challenge education model has over a

decade of application in a wide variety of educational, therapeutic, rehabilitative, and recreational programs. It has been adapted to meet client goals in programs for delinquent and "at risk" youth, drug dependent populations, special education students, psychiatric patients, and the physically challenged. There have also been challenge programs for leadership development, college orientation groups, executive/management training, family enrichment, and facilitation of personal growth groups.

The **Spiritual Quest** can be defined as an individual's attempt to clarify personal values about life, death, the Universe, and a Supreme Being, and/or the search for understanding, meaning, purpose, and direction. The Spiritual Quest can be discussed in terms of both goals and process.

The Spiritual Quest - Goals: Some see the spiritual quest as involving the search for, and acceptance of a Supreme Being, and thus dealing with the questions and issues posited and historically discussed by organized religion. Certainly, for many, the quest becomes one of seeking understanding of God.

It is possible, of course, to recognize the spiritual quest as the search for goals that are not focused in traditional religion/church orientation, recognizing that there is a definite spiritual quest in everyone's life. In recent years, partially in relationship to the expanded concern for the environment and the arguments about the interconnectedness of all that is, there has been attention to the concepts of "wholeness," "connectedness," "unity," and Havelock's concept of "Gaia." Certainly, it is possible to see the spiritual quest as a search for awareness and understanding of what physicist David Peat has called "the Law of the Whole."

The Spiritual Quest - Process: A first point of focus for many discussions about the nature of the spiritual quest, reacts to the historical distinction between "internal and external," "mind and body," "the inside and the outside." Some advocate that the search should be outward, while others especially the Eastern religions and philosophies, suggest that the appropriate focus for the spiritual quest is inward. In recent years there has been considerable attention to the apparent wisdom of the East, and many have recommended that people learn to relax, meditate, introspect, and discover the knowledge of importance that is within.

However, one need not get caught up in this whole argument about inside and outside, which is based on the dualistic model of Western science and philosophy. Alternative views, based on concepts of circularity as opposed to linearity, can provide a model wherein one can understand that the inside is the outside and the outside the inside.

It is possible to discuss the questions of methodology or procedure without attention to the questions of "what" or "where." In this case, the question is "how should one proceed in the spiritual quest?"

The Spiritual Quest - Suggestions: It is suggested that challenge program leaders explore the spiritual potentialities of exercises and formats with which they are familiar, for they do have potential for contributing to the spiritual quest of clients. Activities from our warm-up sequences, our facilitation of solo journey or "special places," and from our ropes courses and high adventure sequences should be adapted to make greater contribution to the spiritual quest.

Overview of the Experiential Sequence

Participants will be guided through a sequence of exercises with roots in the East, the West, the Native American Indian, and the ol' Raccoon's good medicine bag. There will be exercises of stretch, and relaxation, centering and balancing, movement and interaction. There will be activities of interaction between participants, and between each participant and the environment. The whole sequence will unfold inside and outside, providing participants opportunity to explore "the wilderness beyond and the wilderness within." Processing of the sequence will focus on the potential of the exercises for enhancing the spiritual quest.

True Education: Drawing Forth the Spirit that Moves in All Things

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Spirituality - Reflective

Introduction

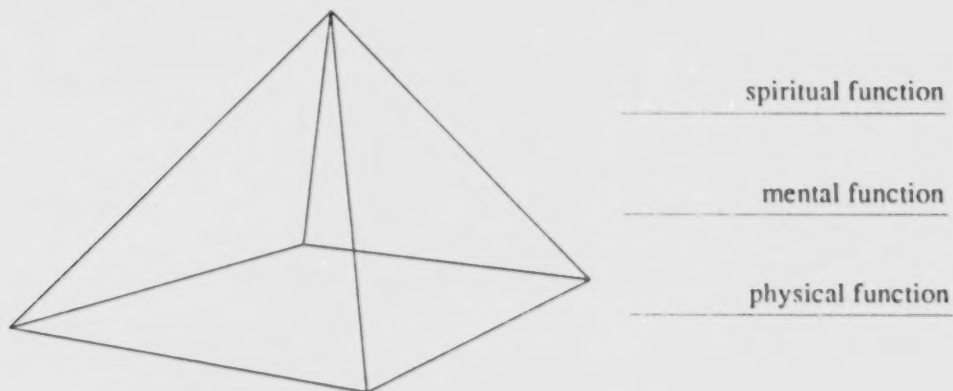
At the core of experiential education lies the passion to integrate physical, mental, emotional and spiritual development. To draw forth the full potential of any age student requires *integrated* educators who know the way themselves, those who reveal a spirit of *integrity* through their own presence and example of creative living. The spirit of integrity is evident in the nature of all living systems and when it is honored, creativity flourishes. This workshop will explore the potency of integrity in living as the basis for true education, essences of purpose in experiential education and our ability to harmonize with the spirit of integrity that moves in all things.

Themes / Contents

Education comes from the Latin root *educare* which means *to lead forth*. Within each individual lies a universal blueprint as unique as a fingerprint, which if manifest, would lead to fulfillment physically, mentally, emotionally and spiritually. Like the seed in a chrysanthemum, the perfect design awaits release and has a part to play in harmony with the whole creation. A thick overlay of cultural and societal expectation, and limitations of parents and educators, have hindered this natural unfoldment for virtually all human beings. It is time for the ineffectual, separate parts to be integrated again with the natural universal character and design of life. There are those who are now participating in this process of re-integration consciously and no matter what their work happens to be, they are the true educators of this time.

We've reached a point on Earth where the destructive nature of manmade systems has so endangered the planet that a major transformation in consciousness must transpire. Educators have a vital role to play in this process. In teaching, we inevitably convey the contents of our own consciousness, regardless of words or techniques employed. Research indicates that most education occurs "subconscious to subconscious." the internal atmosphere of the educator is the context for whatever is learned. Young people have built-in radar and are constantly scanning for authenticity, trying to find anyone who is leading a life worth living. They see through to the core of one's being and resonate (or create dissonance) accordingly. Most of the distress we see in children is merely reflective of the internal distress of the adults in their lives.

In every field of human endeavor, you might say there is a pyramid of activity. There are basically three levels of function that we're aware of in human consciousness: the material or physical level of operation, the mental and the spiritual. These levels are fundamental to educational processes in any subject. The element of emotion or feeling permeates each of these levels. The greatest thinkers in any field have moved into the apex of the pyramid - like Bertrand Russel and Alfred North Whitehead in the field of mathematics whose work led them to consider relativity, eternity, and the harmony of systems. At the apex of the pyramid it becomes vividly evident that all to life is connected, integrated.



A person functioning at the apex of education can easily include diversity and cultivate the perception needed to discern the right, creative act of leadership moment to moment. You might say it is a new order of *invisible leadership* that is needed now which is based in alignment with the spirit of integrity. This quality of integrity in educators is the primary force of integration which allows creative change at a time when old ways of being and doing are disintegrating. This workshop seeks to provide a context for participants to examine and experience the apex of their own vision, purpose and leadership effectiveness.

Workshop Outline

1. Introduction of Themes: A Call to Greatness; How Integrated are We?
2. Exercise: Personal Purpose / Collective Purpose in Experiential Education
3. Circle Exercise: Macrocosm to Microcosm
How do we perceive or world, ourselves, others?
4. Spiral Exercise: A View from the Apex
Forces of integration at work in ourselves and further afield
4. Possible slide presentation and closing

Educo Adventure School wilderness leadership programs are designed to draw forth what is noble and right in young people and adults. Educo has school in British Columbia and Colorado and runs multicultural leadership programs for young adults in the USSR and Africa.

Renaissance Educational Associates is an international network of educators who recognize that their own quality of character is the most important ingredient in the educational process. REA sponsors workshops and seminars worldwide which emphasize the integration of the whole person. Personal and professional leadership training is available through its main programs, *Summer Concordia: A New Order of Leaders*, an international leadership institute, and *Educo Adventure School*.

Videos available: *Summer Concordia Highlights*, (\$20) An introduction to Summer Concordia, *Let Your Spirit Soar* (\$15) An introduction to Educo Adventure School

You can be the change you wish to see in the world

Spirituality and Experiential Education: Research Results and Program Implications

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Spirituality and Reflection /
General and Disabled Populations
Research

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Spirituality is a sometimes unacknowledged outcome of wilderness experiential education experiences. While there is a solid background of research on spirituality or related topics in the fields of Psychology and Religion, relatively little research has been conducted in Recreation or experiential education to support the purposive inclusion of spiritual goals in wilderness experiential education programs.

This paper presents the qualitative research results of a Master's project focusing on the spiritual dimension of wilderness experiences that was conducted in 1987 through the University of Minnesota. The study included in-depth interviews with 26 wilderness experiential education program participants, several of whom were physically and/or mentally challenged. The paper concludes with specific programmatic suggestions that can be made based on the results of the study.

BACKGROUND

"I felt so peaceful...words cannot describe the feeling...it was spiritual."¹ These are words often used by participants in wilderness experiential education programs to describe their experiences. Experiential educators are aware of the power of wilderness adventure to inspire a sense of wonder and awe at the majesty and beauty of nature and the powerful personal and group experiences in these programs. Tacit knowledge and written personal accounts by philosophers, theologians, environmentalists, educators and outdoorspersons throughout history have suggested that wilderness adventure experiences offer the opportunity to explore the spiritual side of our human existence.

It seems, however, that these spiritual experiences have been taken for granted as something that merely "happens" or something that people (perhaps unconsciously) generally seek. If experiential educators are to plan for such experiences in programs, we need to know more about spirituality in general, and, specifically, spiritual experiences in the context of wilderness experiential education activities.

¹Journal entry of wilderness trip participant, 9/87. Used by permission.

The purpose of this study was to investigate whether the wilderness environment and wilderness experiential education activities are conducive to spiritual development, to investigate what the nature of such spiritual experiences might be, and to explore the following questions:

1. What is the nature of the participants' wilderness experiential education experiences physically, cognitively, and emotionally?
2. How do the participants define the term "spirituality"? Do these definitions differ in a wilderness environment as opposed to the participants' customary environments?
3. Do the participants believe that they had spiritual experiences of some sort on their trips? If so, what was the nature of these experiences?
4. What aspects (if any) of the wilderness trip program or of the participants in the program brought about or contributed to their spiritual experiences?

A review of the literature finds supporting or related material in the fields of recreation, psychology, philosophy, and religion. Of primary significance are Csikszentmihalyi's concept of flow (1975), Maslow's self-actualization and peak experiences (1968, 1970), and Beck's "glow" experience (1988), all of which share characteristics similar to those reported of spirituality and spiritual experiences.

METHODS

The methodology used in this study was based on the qualitative paradigm of naturalistic inquiry proposed by Lincoln and Guba (1985). The subjects were participants in two wilderness adventure trips taken in the summer and fall of 1987. There were 13 persons in each group who were eligible and who chose to participate in the study.

The first group (Group A) consisted of persons with and without disabilities on an eight-day canoeing trip in Northern Ontario, Canada, sponsored by Wilderness Inquiry, a non-profit organization which offers integrated wilderness trips. The range of disabilities included spina bifida, cerebral palsy, ataxia, and mental retardation. Five subjects were male, eight were female, and the age range was 15-36 ($\bar{X} = 26$). Previous experience in the wilderness among participants ranged from no experience to extensive mountaineering, though the majority fell into the limited experience category.

The second group (Group B) consisted of graduate and undergraduate students enrolled in a university wilderness leadership class which involved a 10-day backpacking trip to the Beartooth Mountains in Wyoming and Montana. Eight subjects were female, five were male, and ages ranged from 20-36 ($\bar{X} = 26$). Previous outdoor experience varied greatly among participants: most had had some prior experience, though very few had been exposed to an alpine environment.

Participants in the study completed pre-trip questionnaires and in-depth interviews, and they recorded their experiences in journals during their trips. Both the pre-trip questionnaire and the interview were constructed by the author and her advisor, following guidelines established by

Lincoln and Guba (1985) and Patton (1980). Data from the questionnaires, interviews, and journals were unitized and categorized according to the guidelines set forth by Lincoln and Guba (1985). The data were then synthesized and analyzed, after which summaries were presented to the participants for further feedback. Several steps were taken to establish the trustworthiness (Lincoln & Guba, 1985) of the data.

RESULTS

Physical, Cognitive, and Emotional Experiences:

For both Group A and Group B, the respective wilderness trips were highly positive experiences. Participants in Group A found their trip to be fairly easy physically, while most participants in Group B felt that their trip was strenuous. These differences in perceived difficulty in both groups were due to 1) the presence or absence of physical disability; 2) the level of physical fitness; 3) the levels of difficulty in terrain, schedule, and physical activity; and/or 4) the addition of leadership or extra responsibilities. Both groups experienced cognitive learning in many different subject areas and found their experiences to be emotionally rich.

Definitions of Spirituality:

Personal definitions of spirituality were different for each individual, but many common themes emerged in both groups. These included the shared or common spirit between and among people; inner knowledge; inner feelings (especially of peace, oneness, and strength); awareness of and attunement to the world and one's place in it; and one's manner in relating to fellow humans and to the environment.

Many participants' outlooks were shaped or influenced by traditional religious teachings, such as the acknowledgement of a deity, the holding of moral values, the importance of prayer, and the existence of faith. However, the majority described broader or more general views of spirituality.

Every participant stated that his or her definition did not differ in a wilderness context. Most went on to say, however, that their opportunities to experience their spirituality were greatly increased while in the wilderness and that being in the wilderness enhanced those experiences. In general, the increased opportunities and enhancement of experiences in the wilderness were attributed to the absence of constraints and obligations that people had in their everyday lives. Since all participants lived in or near a metropolitan area, these pressures were described as being part of living in the city, and the wilderness represented a new and/or unusual living environment. Though several people said that their spirituality is based in the wilderness, this was not the case for all participants. It might be surmised, therefore, that the operative factor in this situation was being in a **different** environment, free from normal constraints on time and energy, as opposed to being necessarily in a **wilderness** environment.

Spiritual Experiences:

Spiritual experiences were often thought of initially as cataclysmic, life-altering events of a religious nature by many participants. After comparison with their personal definitions of spirituality, however, all participants recognized many different types of experiences they had had (on these trips and elsewhere) as being spiritual in nature.

Reports from both groups indicate that spiritual experiences are shaped or influenced primarily by the most memorable or overriding facets of the trip as a whole. The data also indicate that those experiences which are reported to be spiritual are also those which are the most intense emotionally. Furthermore, most of the emotions associated with these experiences are positive, and most of the experiences are accompanied by a heightened sense of awareness.

Contributing Factors:

There were several components which contributed to or brought about participants' spiritual experiences in both groups.

As noted above, the two factors most often mentioned were other people on the trip and being in a wilderness environment. Other important factors for participants in both groups included unscheduled time or time alone, the organization of the trip, a predisposition toward spiritual reflection, and the prompting of spiritual thought or discussion by other participants, the leaders, or the researcher.

Conclusions:

Based on these results, it can be stated that the wilderness environment was, for these groups in these situations, conducive to spiritual development and that the spiritual experiences reported by participants in this study were, in most instances, emotionally intense in character. Furthermore, because most participants were readily able to recall these experiences, the experiences had an evident impact on participants' lives to some degree. One participant, an avid outdoorsperson, said, "That particular experience, that particular trip, helps me every day."²

IMPLICATIONS AND PROGRAM RECOMMENDATIONS

The implications for outdoor educators, programmers, and leaders are many. While one cannot generalize to the population at large from qualitative data, this study indicates that the trips and programs we offer have the possibility of enriching the lives of our participants not only physically and mentally, but spiritually as well. Specifically, we can:

- 1) Set aside group and personal time to think, talk, and write about spirituality and nurturing the human spirit. Prompt such thought with readings, and/or encourage participants to bring readings that are meaningful to them.

²Participant interview, 9/87. Used by permission.

- 2) Realizing that the emotional intensity of the experiences we offer can be spiritually enriching, focus processing discussions around the spiritual nature of these experiences. Just as other benefits we try to foster, such as trust, communication, and self-esteem, are explored through purposeful discussion, so can spiritual development be explored.
- 3) Take people out of their everyday environments and normal constraints on time and energy. For someone living in a rural area, an urban adventure can be a powerful experience. If someone is always a leader or planner, let him or her be a participant/follower.
- 4) Provide opportunities for people to be significantly impacted on an emotional level. Watching a breathtaking sunset, completing a difficult but successful physical challenge, and developing close personal relationships with other participants all can have significant impact.

CONCLUSION

This study was designed as a preliminary, exploratory study on a topic which has seen little emphasis. As the body of research on this topic grows, one can hope that we will be able to identify specific activities which foster or enhance spiritual development in the wilderness environment. Much more research will be needed to explore and define spirituality and spiritual experiences in the wilderness context. If experiential learning is a truly holistic approach to education, let's not ignore the opportunities for spiritual learning in our outdoor programs.

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ARTS

MUSIC

DANCE

Music With Groups in the Wilderness

Maria Brown

Arts
Music
Women

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Introduction

Music fulfill and expresses many different needs in people at home, in the city, as well as in the wilderness. It gives us a chance to express a wide range of emotions: joy, sadness, anger, love, fear. It makes possible as well a way to reflect many shared experiences: awe, commitment to a cause, a shared group occurrence, a mutual history, a way of connecting in a group, a mutual creative time, a song that reflects a powerful event, goodbyes, an inspiration through stressful times, etc. Music can often be an easier way of expressing some of these experiences, when openly talking about them might be more difficult or painful. These songs may arise out of a designated or assumed music leader or out of spontaneous group need that many participants facilitate.

Much of my experience is in being a music-sharer as well as a music creator. At times I have been almost a musical scribe of trips, documenting in music and lyrics both my own and some of the group's consciousness. In this workshop I would like to reflect on some of the themes above and share some of my music which relates to those themes.

I have travelled primarily in women's groups as a participant and guide for Woodswomen, an outdoor adventure organization for women. Much of my music reflects issues that women share on trips, and this awareness of women's issues is a particularly powerful way women I have travelled with often bond in the wilderness. One recurring issue is the way many women relate to the experience of being in the wilderness, a sense of awe, of spirituality, of finding a way of being comfortable and connected in a new environment. Two of my own songs which reflect this come from a trip into northern Ontario, both written on the Kopka River.

The first is a song of intense awareness of the power and spirituality of a lake which was ringed by cliffs and which had a major waterfall into and out of the lake. It is the song sung to me in my silence on the lake.

Songs

GODDESS CANYON

*Winds blow in a special way, and clouds flow in a special way,
And the waters circle from falls to falls. This is the land that the
Goddess made special, the land of the Goddess we seek.*

*Herland in a quiet way, and Herland in a crashing way
with voices singing from cliff to shore. Yes, this is the land that the
Goddess made special, the land of the Goddess we seek.*

*Sandpipers and eagle's nest, and deep canyon for quiet rest. And voices
whispering of new beginnings, of sharing and healing and everyone winning in
the land of the Goddess we seek.*

Another song that reflects the unity as well as individual experience of connectedness with nature is the following lullaby.

SWEET RIVER

*Sweet river rocks like a cradle below me
(cradle below me, cradle below me)
Sweet river rocks like a cradle below me, rocking me all the day long.*

*(same pattern) Sweet river laps at the foot of the island ... kissing her all the day long.
Sweet women glide through a misty cathedral ...drifting all the day long
Sweet woman looks to a distant horizon ... soon comes another day.*

One other key theme for many women in the wilderness is exploring both a new internal and external territory; the wilderness as a metaphor for many kinds of self-exploration. Because it is a relatively new experience for many women, a sense of accomplishment can often result in feelings similar to the following: "If I can do this, then what else can I do?" It would of course be a travesty to suggest that the wilderness experience is primarily a metaphor. It exists and our experience with it exists in and of themselves and these are not to be trivialized or distracted from. The song also reflects seeking a unity between who I am in the wilderness and how I take some to the wilderness back home with me. And since I do often think in metaphors, I'd like to share the following, somewhat complex song.

WHO IS IT

*Who is it that I am going out into the wilderness, seeking new
adventures inside and outside of me. So many miles away from home
and my security, yet bringing both along inside of me.*

*Who is it that we are shadows thrown against the evening sky,
campfire glowing softly as the embers fade away.*

*The sharing of the laughter and encouragement for growing strong,
a joyful invitation to play.*

*Bridge: Oh, at times I get to wondering, what's the meaning of the travelling,
a challenge to be different, a joy in feeling free. To meet life at a simpler
and yet more absorbing level. To feel a part of everything I see.*

*Who is it that I am seeking music in the wilderness, telling my
adventure in a celebrating song. And knowing as I hear music sounding
from all sides of me, I cannot help but softly chant along.*

*Bridge: The journeys yet before me, the future beckons hopefully,
The richness in my heart at the calling of the loon. Reflections on the water,
intensity surrounds me. The power in the rising of the moon.*

*Who is it I may be if I follow down this chosen path?
Who may I become in the time that is to be?
But all that I can know is the rightness of direction that points ahead elusively to me.*

There are many ways we share our experiences--singing Girl Scouts or church camp songs, etc.--that bring together a group of people. This workshop is a time for exploring and sharing ideas and music out of our individual and common experiences.

Landscape Dance Experiments in Design Communication

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" An old Chinese proverb has taught me a great deal about the proper way to educate. 'I hear, but I soon forget, I see, and I remember for a while, I do and now I understand...' For most adults as well as children, a situation can really be comprehended only after it has been experienced through some form of participation. The discoveries resulting from such experiences can assist people in developing a sense of corporate responsibility for their social group and life on earth."

Rene Dubos in Experiencing the Total Environment

Our bodies are vessels of wisdom. We carry within us many invaluable stories and understories to tell. These are often hidden or unavailable to us through formal channels of communication. In my work I try to introduce activities, situations and techniques which allow individuals and groups to involve themselves in dialogues with this stored knowledge.

Understanding from within is at the very core of experiential education.

The success of participatory processes and good planning in general lies in our ability to communicate about the places we design, occupy and maintain from a broad base of understanding. Such understanding can be gained when we penetrate the surfaces of our daily lives, reach in to open drawers and containers of feelings, dreams and memories. **We must find ways to capture an array of insights from our accumulated experiences; ways to jump into the reports, maps, plans, perspectives, computer screens... bringing them to life and life to them.**

LANDSCAPE DANCE attempts to do this. It offers a framework for involving people in the process of creating places which are satisfying and meaningful. **By re-introducing dance into our lives as a viable mode of learning and communicating we allow our senses to inform our sensibility.** Our experiences are multi-dimensional. If we (environmental designers / planners / politicians / law makers / the public at large) are to develop and maintain a shared language about the landscapes we create we ought to be well informed and inclusive in our thinking. That is to say that the barriers between specialists need to be removed so **we can re-claim community involvement and allow collective creativity to gain foothold.**

In this presentation / demonstration I share the work I have done at the university of oregon, relate it to other peoples efforts / practice and open the floor for discussion on the merits of my proposals.

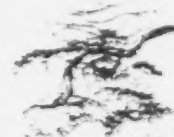
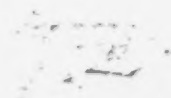
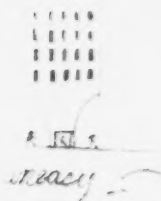
Over the past six years I have lead workshops investigating •PERFORMANCE AS A MEDIUM FOR COMMUNICATING DESIGN IDEAS OTHERWISE INEXPLICABLE •PERFORMANCE AS A WAY OF DEVELOPING COMMUNICATION SKILLS •DANCE AS A LEARNING ENVIRONMENT FOR DESIGN STUDENTS •DANCE AS INSPIRATION AND SOURCE OF IDEAS •DANCE AS MEANS TO RE-CONNECT WITH THE LAND •DANCE AS PROBLEM-SOLVING METHOD and BLOCK-BUSTING TOOL •DANCERS AS INTERPRETERS OF PLACE and SPACE.

My audiences have been receptive students wishing to explore avenues which expand their abilities to creatively work and learn about designing landscapes. I have yet to work with those who are not so readily inclined to take part in unorthodox activities. and outside the world of academics. Entering a business meeting and first warming up through a dance sequence instead of coffee? Having a dance lab space to work on problems adjacent to colored monitors ?

In Landscape Dance - experiments in design communication **I discuss the nature of dance and the qualities which make it a unique medium for communication, whole body education, and the role of environmental education in developing a society that strives for sustainability. We look at land-dance ties (slides) Sample (here comes the doing) how incorporating dance into mainstream design enhances both process and product. I briefly explain Place Dance activities. (experi-day)**

"Education should give people connections to worlds of reality, fantasy, myth, creativity. People should learn how to learn, how to search, use their resources imaginatively, open themselves to experiences that will enlarge them, increase awareness, read, share knowledge and feelings with other people of many sorts. Much of the act of learning and of acquiring knowledge is to be able to understand connections between seemingly unrelated situations and groups, and also to understand the consequences of their connections and what change means to them."

Collage, Missing Link Productions



Third year students explore places of memory evoked by body sensations.

Excerpts from scores developed for the urban farm where students and people from the community learn about growing food in the city.

...So what are we going to do with these paper plates? I want you to do a drawing. If you want to write a poem, that's okay too. Something that responds to this afternoon's activities. Here are your tools.

(I hand out Crayola crayons. After a few minutes of drawing people share their drawings and poems)

"I guess what I was trying to show was motion--that we are moving around a lot. And how things are interconnected. cycles, the people and the work they were doing. We are here planting things now and some of us will be here to harvest and some of us won't, but there is still a connection. We are all nurturing the earth and it nurtures us. I liked what we were doing today--it was very 'hands on'."

"This is everybody. Each one has his/her own little path and some-times they converge. Some of the lines are broken to represent being blindfolded. I read about this meeting on the board."

"This is a song we sing in yoga after every class and it's just how I felt united with everybody else. Here in the corner is a symbol of man/woman and earth being connected."

"I called mine corn power--something decaying gave energy and growth. What I really liked was the rhythm. The beat became stronger and stronger as people pounded on the ground and you felt it was going to burst like fire-crackers do on the 4th of July, you know, they're going to burst but you don't know how."

(Demonstrates with a deep breath and letting out.)

"I wrote 'Alive' I don't think it's very often that we become alive. I was a bit late but when I came it was like entering another world. Being here now. It felt really good not to walk around like robots going about our business."

"I didn't want to draw a thing. It's a symbol of everybody and the universe. I see everybody as a circle, as whole and this is the larger circle. Everybody is in a different place. Some people are completely away, some half-and-half, and there are all the bad forces we all feel everyday."

Maybe we should make it a habit to get in touch with these bad forces around us. So they do stay outside.



...Your whole body becomes a pile of leaves moving close to the ground, rising and falling ... Again, you are a big tree, now standing in all your grandeur in the rain, feeling strong and sturdy. Here comes the soft wind tickling. Nothing stirs you ...but it builds...

It's so strong, your limbs shake and shake and shake and ... you break.

...Okay, you can take off your blinders. Each of you has 3 x 3 feet to work in with what's here and what you have in your bags. You have twenty minutes. this is your tribute to the idea of the farm.

(Most people are fencing their areas in some fashion. Only one is concentrating of a visually 3-D piece around the tree-alter. They work silently and as they finish, each one walks around to see what others did. Simple pieces expressive of the idea that the farm is a world within a world. This is what I gather from just looking. I await their personal explanations.)

"The farm has to do with cycles, hence the circle of leaves. Processes repeat themselves (decaying and reappearing). For me, it's a place to grow as I work..."

"The world around is square and orderly; unyielding, cold-the farm like an island in the midst. There is a distinct separation between what we do here and what is out there..."

"I wanted to do something with the spirit of the orchard, so I've chosen to work in the tree. It symbolizes the beauty of change and how things here grow and become food for body and mind. This is the sacred tree."

"I used the rake to clear my spot, the farm being a clearing in the city. By clearing, I make available a space for new experiences and this is what the farm is to me - a special place, separated in time and space from my other studies."

We end here. You can take with you the rhythms of the farm and memories of this afternoon. Let us hold hands together one more time.



Place Dance

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"We expect more of the environment in which we live...than conditions suitable for our health, resources to run the economic machine, and what is meant by good ecological condition. We want to experience the sensory, emotional and spiritual satisfaction that can be obtained only from an intimate interplay, indeed from an identification with places we live in."

Rene Dubos in The World of Rene Dubos

THE EVENT

Act I begins with exploring places that are dear to us, that have left an impression in our memories. These are **places of the heart**. We will share with each other the "stuff" they are made from. Act II takes us to secret gardens. Deriving our inspiration from a short dance piece: "Sally in the garden" by Pilobolus **places of imagination** emerge. This is an exercise in design. In Act III equipped with insights, having gained some design vocabulary we venture into the streets of ST. Paul to discover "spirits" of **places of character**. Act IV is a ceremony/performance closing the day with some visions to take home.

"It is through the power of observation, the gifts of eye and ear, of tongue and nose and fingers, that a place first rises up in our mind, afterward it is memory that carries the place, that allows it to grow in depth and complexity. For as long as our records go back we have held these two things dear: landscapes and memory."

Barry Lopez in Orion, autumn 1984

TYPES OF PLACE DANCES

Our journey highlights the range of meanings places hold for us over time. It is essential for us to design and maintain our environment in ways that support places with which we can identify and from which we can derive, as Rene Dubos says, "sensory, emotional and spiritual satisfaction. Place dances establish connections between landscape and memory, between spirits of place and spirits of dwellers. They inform us about those parts of our experience that are difficult to describe in words or graphic depictions. Place dances can happen anywhere, they can involve professionals and "plain folks" and are not limited to a particular school or style of dance.

There are three types. 1. **Rituals of bonding** a gathering of people to celebrate/ create/ commemorate connections with a particular place. (i.e. neighborhood revitalization, fertility rites or

other land related ceremonies) 2. **A form of participation in design** through on site analysis or on stage performance. The latter involving mostly professional dancers in a multimedia event which presents to the community at large a variety of place related issues, concepts and experiences. The former serves as a physical mode of learning the character of a place in addition to the traditional methods of investigation.(that means for example that students might engage in diagramming feelings and the public work on site to understand the intricacies of a particular proposal) 3. **Thinking metaphorically** about the design of places as an act of dancing and choreographing. (Are we using a tight closed score, where the activities are well defined or is there room for improvisation? How are time and space represented? Who are the managers of the performance? the neighborhood association / city codes / economic pressures?...) Qualities of dance illuminate our design processes and offer us a chance to see things through different prisms.

I am not alone in my attempts to establish ways in which design education can benefit from the use of dance. There are other designers, and scholars who have turned to dance as a relevant and useful field of investigation.* Yet the examples are still few. It is my hope that in the near future place dances will become routine, an integral part of how we relate to each other and to the world.

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 *particularly his motion system and the example of Nicollet Avenue, Minneapolis
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Imagine yourself at this very moment on the banks of a stream. Can you hear the water performing as it rushes by? Swirling, swishing, tumbling, washing over the rocks? Swish..sh..sh..ploop..ploop...A breeze tickles your neck. A fine mist sprays your cheek. Become one with the flow! THREE STUDENTS MOVE COLLECTIVELY, CREATING A KINETIC SCULPTURE. THEIR EXPRESSIONS ARE SPONTANEOUS, REFLECTING HOW THEY FEEL ABOUT THE PLACE, THE NATURE OF THE ACTIVITIES THERE AND THE QUALITIES PRESENT. A DANCE IN THE LANDSCAPE REGISTERS IN THEIR MIND AS A UNIQUE EXPERIENCE TO BE RECALLED ANOTHER TIME ANOTHER PLACE.

from an excerpt on a landscape and art workshop

ENVIRONMENTAL ISSUES

"Pre-Conference Event"
Council of All Beings: A Deep Ecology Workshop

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Environmental Issues

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Introduction

"Listen, humans, this is our world. For hundreds of millions of years we have been evolving our ways, rich in our own wisdom. Now our days are coming to a close because of what you are doing. It is time for you to hear us"

The Council of All Beings offers the opportunity to explore together the depths of our concern and love for this earth, for other life forms and ourselves in this time of crisis. This experiential workshop uses ritual, guided imagery, and exercises drawn from psychotherapy, Buddhism, native traditions, music, myth and theater.

Foundation of the Workshop

We are focused with an overwhelming array of global environmental crisis: acid rain, ozone depletion, global warming, extinction, toxic waste, deforestation etc. Dr. Mustafa Tolba, director-general of the United Nations Environmental Program, has said that the destruction of genetic material and environments has become so great that "we face, by the turn of the century, an environmental catastrophe as complete, as irreversible as a nuclear holocaust."

These realities challenge all of us as we try to help people navigate through these hard times and motivate them to make the changes needed to keep our life-support system intact. The painful and frightening nature of the environmental crisis moves us all into some level of denial. The result is powerlessness and isolation. Also, while there are many great ideas and philosophies about how we should live in balance with the Earth, the actual transformation they prescribe is much more difficult to motivate. The Council of All Beings provides an experiential framework to navigate both of these difficulties.

One root of the Council of All Beings is the Despair and Empowerment work developed by Joanna Macy and others and described in Joanna's book, *Despair and Personal Power in the Nuclear Age* (New Society Publishers). The book contains many group exercises and meditations that help people discover that their painful feelings about global crisis are natural and healthy. A

supportive environment helps people move beyond the denial (which creates so much disease in our society) and tap the feelings that are a source of deep connection and inspiration.

The other root of the Council is deep ecology - the understanding that all of us are intrinsic parts in the vast web of life, no more separate or better than the rest of the earth than a leaf is from a tree. Many people intellectually realize that we are inseparable from Nature and that the sense of separation that we feel is illusory. The council enables us to deeply experience our connection with Nature, in our hearts and our bodies--to discover our ecological selves. We discover that the pain of the Earth is our own pain and the fate of the Earth is our own fate and are empowered to act on behalf of the Earth.

The Council of All Beings

The Council of All Beings workshop usually involves four segments. The introductory session familiarizes people with each other and the workshop intention. Time is spent focusing on the participant's individual intentions to connect with the earth, because this more than anything is what makes the experience powerful.

During the Mourning section, processes are used which offer participants the opportunity to connect with their deep feelings and compassion for what is happening to the earth. We "hear within ourselves the sounds of the Earth crying." (Thich Nhat Hanh). We experience our compassion and the healing power of claiming those feelings together.

Later, experiences like the Evolutionary Remembering bring us into awareness of our interconnectedness with all life, and our connection with them through the web of evolution. Guided imagery and role play help us remember our past lives as algae, reptile, great ape . . . and to image our possible evolution as human.

The culmination of the workshop is the Council of All Beings itself, where we identify with other beings. Participants prepare by going off alone to connect with another being (animal, tree, water, sky) who will speak through them at the council. They then make a mask to represent that being. Finally, the 'beings meet in a council to share their concerns and confusion about what humans are doing to the planet. Each council has a life of its own, as the beings share their anger, grief, wisdom, and compassion.

It is an extremely rich and adaptable process. Councils have been held which last anywhere from 4 days to 2 hours. It is adaptable for use in schools, environmental education centers, churches, non-violent training or conferences. Leaders may choose to focus more on the educational, spiritual, theatrical or group-process aspects of the council. I find that the processes

in the workshop are fun, energizing, group-building and deepening. They are full of wisdom and a great release of pent up anxiety, anger and sadness about the planetary situation. The workshop as a whole or pieces of it offer an opportunity to bring the discussion of environmental issues back into our bodies and hearts.

Resources for Leading Councils

The Council of All Beings is described in a book entitled, Thinking Like a Mountain Towards a Council of All Beings, by John Seed and Joanna Macy (New Society Publishers). The book is actually a manual for conducting a Council. It contains essays on deep ecology, and activism, readings, and instructions for leading a workshop. Anyone who has read the book, attended a workshop, and is sensitive to group process can lead a workshop. The only requirement John Seed makes for people leading councils is that they don't make money doing it. The fact that all the proceeds after expenses goes into healing the planet in some way increases the power of the workshop.

Joanna Macy's book, *Despair and Personal Power in the Nuclear Age*, also provides great background material on the despair and empowerment process, on conducting workshops and many additional exercises.

One of the best ways to become trained is to organize or co-lead a Council of All Beings. There is a growing network of workshop leaders in the United States. You can access information on facilitators or scheduled councils through me or the CAB (Council of All Beings) conference on the Econet computer network. For contacts in Europe or Australia, contact John Seed, Rainforest Information Center, Box 368, Lismore, NSW 2480, AUSTRALIA.

Landscape Meanings: Personal and Cross-cultural Perspectives

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Abstract

It is critical that we develop the awareness, knowledge, and skills to address environmental issues in a multicultural world. The purpose of this demonstration workshop is to explore one aspect of environmental values, that of landscape meanings, and prepare participants to be more alert to personal and cross-cultural implications of diversity in landscape meanings.

Through a series of interactive activities, participants will 1) identify and communicate their personal reactions to specific landscapes (using slides and small groups), 2) experience a cross-cultural role-play (based on the cross culture simulation BaFa'BaFa'), and 3) relate the role-play experience to the range of personal landscape meanings identified and discuss the implications of the experience for management of the earth's resources.

Introduction

Our individual and collective ties to the land are complex in their form and variety. We also live in a multicultural environment. How we see ourselves in relationship to the land and within the diversity of cultures depends on overlapping input from our perceptions, values, and experiences. To what extent do we see ourselves, consciously or unconsciously, within an environment, a landscape, or a culture? It is tempting to say that we are all part of one interconnected whole, but attaining the personal awareness, knowledge, and skills consistent with a holistic view is a challenging and lifelong process.

How might we increase our understanding of the relationships between environmental and multicultural attitudes and behaviors? I have been looking at various resources under the topics of environment and culture and seeking to find connections that may be built into learning activities that challenge us to increase our effectiveness as earth stewards. The concept of landscape meanings has proven to be a useful organizing theme because it enables us to look at the integration of personal and cultural perspectives and of subjective and objective meanings all at the same time. Thus, this demonstration workshop is designed to guide participants in an exploration of personal landscape meanings and their implications for cross-cultural exchange and the management of the earth's resources.

The purpose of this paper is to describe the general content of the workshop and to summarize the theory behind its approach.

Landscape Meanings as an Experiential Focus

A number of authors have offered rich explanations of the often ambiguous term "landscape" and of cultural bonds to the land as reflected in ordinary landscapes (Tuan 1974, Meinig 1979a). Landscape is related to but different from terms such as nature, scenery, environment, region. It is clear that landscapes are "composed of not only what lies before our eyes but (also) what lies within our heads" (Meinig 1979b) or within the "mind's eye" (Tuan 1979). While we often think of landscape in the pastoral sense, a consideration of the modern American landscape cannot exclude the role of technology in our lives and the tension it creates between "ideal" (e.g., esthetics, quality, meaning) and "real" (e.g., function, quantity, cost) images of landscape (Thayer 1990).

When different individuals view the same landscape, their individual observations and reactions will be highly variable. Meinig (1979b) offers ten different types of landscape meanings that help clarify these different perceptions. These are landscapes as nature, habitat, artifact, system, problem, wealth, ideology, history, place, and aesthetic. Workshop participants may add to this list and will certainly observe that the categories overlap. They might also consider different orientations to the natural world -- e.g., people as subjugated to nature, people as above nature, and people as part of nature (Altman and Chemers, 1980) -- and how these orientations may vary in relation to specific types of landscapes or between ideal and real landscape uses.

As participants examine personal landscape meanings (in this workshop, through the use of slides), they are encouraged to begin looking at every future landscape they view with the curious eye of self-reflection. What does this landscape mean to me? Why? How do others see this landscape? Why? What are the current/conflicting/best uses for the resources represented by this landscape?

Cross-cultural Experience as an Experiential Focus

"Developing multicultural awareness is not an end in itself, but rather a means toward increasing a person's power, energy, and freedom of choice in a multicultural world. Multicultural awareness increases a person's intentional and purposive decision-making ability by accounting for the many ways that culture influences different perceptions of the same situation" (Pederson 1988).

If we read the above as "different perceptions of the same landscape" then we have the connecting idea for looking at landscape meaning, and therefore landscape use, in a multicultural sense.

Workshop participants will have the opportunity to experience a cross-cultural role-play game (modeled after BaFa'BaFa' by R.Gary Shifts). The two "cultures" represented in the game are designed to allow the experience of difference between cultures without representing any specific culture. The experience allows the participant to examine the misconceptions that may occur when people of different cultures interact and to recognize that different groups of people may be operating under entirely different rules and expectations.

The discussion following the game will lead into how the experience may assist participants in understanding different cultural perceptions of landscape meaning and how this understanding might apply to their participation as teachers, activists, resource professionals, and citizens with an interest in environmental choices. The intent is to invite the participants to be more aware of the relationships between environmental and cross-cultural issues in the future and to seek continued reflection and experience which in turn may lead to increased personal, and ultimately organizational, effectiveness. Although multicultural organizational development is beyond the scope of this workshop, such development builds on a foundation of increased individual awareness and is an important component of the overall environment-multicultural relationship.

The personal aspects of cross-cultural development are summarized in a cross-cultural awareness continuum offered by Locke (1988). The continuum begins with awareness of one's self and one's own culture, then moves to awareness of environmental conditions and individual differences, and then to cultural differences and diversity. The end result is an effective, culturally sensitive practitioner. Locke's example is for teachers, but if we insert an end point of an effective, culturally sensitive environmental practitioner, then we have adapted this model to the blend of environmental and multicultural approaches described in this paper. The relevance of the continuum to this workshop may be measured by the extent to which the participants are challenged to reflect on their individual development along the continuum.

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Ecofeminism Theory and Praxis for Personal and Planetary Transformation

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Introduction

Ecofeminism calls on the "feminine "principle" in each of us as a catalyzing force in affirming our intrinsic interdependence with all other manifestations of life on planet earth. Ecofeminism as an ecological, feminist framework presents an historically inclusive perspective of the parallels between the domination and exploitation of women and nature while exploring alternatives to the paradigm that reinforces this inequity.

This workshop will explore ecofeminist theory and praxis and through group participation envision options for personal, cultural and planetary transformation.

Main Text

Workshop content is organized in an experiential format with minimal didactic content. Didactic presentation will focus on providing a simple foundation in ecofeminist theory through defining ecofeminism and ecofeminist beliefs, and reviewing the historical evolution of the paradigm that uses the women/nature parallel as a weapon for the denigration of both the earth and the female species.

Ecofeminists maintain that the exploitation of women and nature emerged from an oppressive, control ideology beginning as early as 3,000 BC. At the core of ecofeminist concern is the issue of the repressed feminine aspect. The endemic association of women and nature has resulted in global misogyny and the growing destruction of planet earth. Ynestra King, one of the early visionaries and activists in the ecofeminist movement calls misogyny "the deepest manifestation of nature-hating".

Ecofeminism tries to name a **feminine way of being** that may be integrated into, or substituted for current oppressive ideologies. A new way of thinking, feeling and acting emerges through ecofeminism that awakens us to our relational interdependence with the entire cosmos. Ester Harding suggests that "... a woman's relation to the feminine principle within herself is indubitably of great personal importance to her, yet it is not only a personal problem but also a general, even a universal problem...: it is a problem of womanhood and beyond that a problem of mankind."

Men and women alike have become estranged from the "feminine aspect" of energy. In existential terms, the feminine has become the alienated "other". Similarly, we have lost our grounding in the earth as the foundation of interdependent, interrelated life. According to deep ecologist Joanna Macy, we have become dis-empowered and despaired as a result of this schismatic disconnection with the earth and nature. Ecofeminists merge feminist, deep ecologist, and social ecologist frameworks to address human separation from the feminine, the earth and all sentient life, and each other.

The format of the workshop is experiential. Experiential participation will include exercises and ritual to introduce participants, to explore elements of ecofeminist praxis currently alive in our lives, to contrast ecofeminism without predominant cultural ideology, and to envision alternatives.

MANGEMENT
AND
ADMINISTRATION

Toward 2001 -- Program Development for the 90's

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What does the next decade hold in store for educators? This workshop encourages a long look ahead and a sharing of ideas on how experiential education can be responsive to emerging social needs and how it can promote positive social change. Through brainstorming and open discussion, we consider external driving forces (economic, political, demographic, etc.) and their implications for the field, with an intended focus on generating ideas for new program development. Given the theme of the 1990 Conference, particular attention is given to issues of diversity relating to participants, staffing, and program design. We also consider how we as individuals can feel more empowered to deal with the future.

The content of "**Toward 2001 -- Program Development for the 90's**" is generated by the participants. The intent is to stimulate and catalyze critical thought about the future and its implications for experiential education.

Specifically, the workshop goals are:

- To think about what may lie ahead in the next decade
- To consider what programs we as educators should be developing to meet existing or emerging critical issues in the 90's
- To explore our own reactions to anticipating the future. Why do we often feel overwhelmed? How can we feel more empowered? Emphasis will be on linking empowerment to ideas generated above.

Issues considered in the workshop may include:

Demographics	Attitudes
Economy - Regional	Social Norms
& - National	Crime
Politics - International	Recreation
Environment	X-Cultural Understanding
Changes in "Traditional Ed"	Prominent Public Figures
Technology & Science	
Communication & Information	

The format of the workshop includes visioning exercises, brainstorming, and small and large group discussions. Most of the time is spent on addressing the following questions:

- Based on your visioning, brainstorm identify existing or emerging trends, issues, and concerns you project for the 90's that we should be addressing as educators, or that might significantly affect the management of our programs. Be as specific as possible.
- Considering the trends, issues, concerns, etc... we have generated, how should we position ourselves to respond in order to insure the vitality of our programs and to best promote positive change?

In addition, time is allotted for individual action planning and for consideration of ways to empower oneself to deal with an uncertain future in an effective manner.

Yup, We Are Going to Start Our Own Program

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Management and Administration
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Introduction

Many individuals involved in instructing and managing adventure programs reach a point in their career when they consider the possibility of starting their own program. In some cases, usually after being involved with a number of different adventure education programs, and developing different skills along the way, individuals will consider taking on the challenge of starting their own program.

In all cases, considering starting a program begins with an idea. This workshop will explore several alternative ways of starting your own program; examine common problems and issues; and address major considerations.

The Idea Stage

Many individuals reach a point where they have an idea for a program they would like to develop. Some of these ideas will prove to be solid and should be developed; others will need a lot of adjustment, and still others should be dropped.

How do you know if your idea has a good chance of making it?

1. Develop and write your first program description. Include a clear and specific purpose of your idea as well as goals and objectives.
2. Put together a list of six to eight people you would like to have review your idea. Send them your written description in advance, then meet with them and discuss your idea in detail. Ask each of these individuals to suggest others who should review your idea.
3. Find out if any groups, organizations or individuals in your area are already involved in activities similar to your idea.
4. Do some basic research to find out if the services you want to offer are needed.
5. Begin to think about whether or not you want to have one or more partners to help develop your idea.
6. Review your work thus far and rewrite your program description.

Action Plan

If you consider all of the information discussed thus far and you feel ready to further develop your idea, you will need to begin to consider some of the organizational options.

There are a wide range of possible ways to structure a program. Following are points to consider regarding three options:

1. Incorporate as a non-profit corporation.

good points

- tax exempt status
- donations are tax deductible
- eligible for surplus government food and equipment
- eligible for private foundation funding
- high degree of control

bad points

- limited lobbying ability
- Board of Trustees control overall program
- regulation of earnings and fees
- if corporation dissolves, all assets must be given to another non-profit

2. Develop your program under the "umbrella" of a larger organization.

A number of successful organizations are initiated as smaller programs operating under the umbrella of larger existing corporations with the "goal" of eventually "spinning-off" to become their own program. This arrangement could be beneficial to the larger corporation as well as it would give them a new service to market.

3. Develop your idea in a tri-school arrangement.

Sell your idea to three or four schools or a mixture of several schools and a college or university. Base your program in one of the schools and provide services to each school. Develop a "menu" of all the possible program ideas including services to special needs groups: potential dropouts, disruptive and disabled students.

good points

- client base in central area
- potential for impact
- community based

bad points

- you would have to sell three school in same general area
- if one of the schools wouldn't adopt your program, you might have to incorporate
- change in school administration could change status

Getting Off the Ground

Once you determine the direction you want to go with your idea, such as, incorporating as a private, non-profit corporation, you will be anxious to get started and will want to jump in with

both feet immediately. However, it is recommended to work for one full year prior to going operational. A preferred arrangement would be to have a full-time position and a stable financial base for the year before going on your own.

1

"Pre-flight" Checklist

- A. If you decide to incorporate, check with state officials to identify all legal requirements for proper compliance. Requirements for profit and non-profit corporations vary from state to state.
- B. Begin to develop and advisory board of key individuals that are interested in your program.
Eventually you will want representatives from law, banking, medicine, education, fund raising, etc.
- C. Most private foundations will not support a new organization for several years, but if they think you are a potential candidate for funding, they will watch the progress of your program.
- D. Select primary and secondary clients on which you would like to focus.
 - public elementary, middle and secondary schools
 - independent schools
 - colleges/universities
 - alternate education programs
 - special populations: emotionally disturbed, developmentally disabled, physically
- E. Do not rely on letters, phone calls or mailings to establish yourself with clients. Make it a priority to personally meet and spend time with people to whom you plan to offer services.
- F. Seek advise from others in the field before preparing your first public relations materials.
- G. If you conduct any programs during your pre-flight stage, be sure they are of the highest quality possible. Begin to develop a reputation as a strong, reliable, professional program regardless of the status of your program.

Considerations

Many outdoor programs that managed to get off the ground did not last long for two primary reasons: (1) lack of capital to invest in starting up the program; (2) poor overall management of the program.

Capital Investment: Obviously, the more money you have to get started, the easier it will be. If your capital is limited and you do not want to take out a bank loan, you can still make it work; but you will need to operate on a strict budget and stick to it. If your capital is limited for start-up, you

will need to develop skills for scrounging, bartering, checking out surplus property, and requesting donations from equipment companies.

Management: As your program starts to grow, get to know every aspect inside and out. Find out how much it costs to operate every aspect of your program so you will be able to make decisions to help you survive. As you discover aspects of program management that you don't enjoy, and tend to put off, check yourself to be sure these areas get covered.

Insurance: The insurance market changes every year. During most of the 1980's, it would have been nearly impossible for a new small program to obtain insurance. Currently, in 1990, it is less difficult, but still not a simple task. A good place to start is by contacting other experiential education programs and talking with their insurance agents. Do some shopping. Check out different sized programs from various parts of the country. Some states have regulations regarding the minimum amount of liability insurance required to operate an adventure program.

Be willing to take risks!

Keep your sense of humor!

The Freshman Wilderness Welcome Program: Overview of an Outdoor Orientation

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Management and Administration/
Outdoor Programming - Colleges

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Introduction

The Freshman Wilderness Welcome Program is a ten day orientation for incoming students at the University of Colorado. This session provided an in depth look at the program, including administration and preparation, staff training and documentation, logistics and costs, forms and paperwork, marketing, field activities, and evaluation. The session involved a multi-media presentation and plenty of time for questions and answers.

Workshop Content

The CU FWWP was inspired by a similar program designed by Mike Gass at the University of New Hampshire. Components from this, Outward Bound, Outdoor Leadership Training Seminars, and other University Orientation Programs were integrated to make this new ten day program.

The program administratively fell under the non-academic Recreation Services Department. All services and equipment were provided in house, without contracting out. At three day staff training was held. Only present or recently past students were used for staff. Each group was also accompanied by a faculty member.

A complete sixty page staff manual was prepared to help standardize the students experiences. The manual outlines staff training, course specifics, meal plans, and emergency procedures.

The cost for the ten day program was \$230 per student. That price included everything; from equipment to food. Scholarships and financial aid were available. The program consistently filled and fiscally broke even. Instructors were paid \$60 a day and assistants were unpaid training positions. The program was marketed by direct mail to incoming Freshman at the University.

Conclusion

The program is still in full swing at the University of Colorado. The short and long term effects seem incredibly positive.

Instructor Certification and Program Accreditation: The Role of AEE in Helping Determine Minimum Competence

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Association for Experiential Education

Jed Williamson
American Alpine Club

Management and Administration /
Accreditation and Certification

Panel Summary

In the mid-seventies, the debate over certification and accreditation in outdoor programming was powerful within the AEE. New "spin-off" programs, modeled on the Outward Bound Schools, were proliferating the landscape and there was serious concern for the safety of participants in such programs. In addition, there was a need to staff these new programs with instructors who had demonstrated competence in outdoor programming. How could one be sure of the safety standards of a new program, or the degree of training of prospective staff members? The AEE voted to address the quality and safety of outdoor programming through the creation of a written document titled: Common Practice in Adventure Programming. To date, AEE has sold thousands of these books, and a rewritten fourth edition is currently being printed. Common Practices in Adventure Programming is often used in court cases in which accidents in outdoor adventure activities have occurred.

In every regional gathering of the AEE during the Spring of 1990, conversations were again focused on the topic of accreditation and certification. Outdoor programming is experiencing another growth spurt, especially in the areas of corporate training and programs for special populations. There appears to be heightened sensitivity regarding the concept of self-regulated standards in order to identify and remediate those programs that are unsafe and whose carelessness could effect the viability of the whole industry.

A panel of "experts" in the area of safety management and program administration will lead a discussion concerning the proper role the AEE should take in support of its members. The important question of this workshop: **Should the AEE become a certifying organization and help enforce safe practices within the profession of outdoor programming?**

Risk Management, Liability, and Outdoor Education

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Risk Management - Liability

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Introduction

This workshop is intended to familiarize outdoor educators with the principles of risk management and liability that will enable them to begin to stop being victimized by a legal system run amuck.

Workshop Content

Legally, we are now living in an age where people are no longer necessarily responsible for their actions. Integrity seems to have been usurped by greed. Outfitters and outdoor educators are struggling to survive in this hostile environment long enough to contribute to its change. Unfortunately, it is no longer possible to do business in this country without being affected by the system. In order to rise above the maddening din, we must learn to play the game while not compromising our values. This workshop will be an exercise in fighting back.

We will begin by looking at the current legal climate and examining the roles that everyone has played to contribute to it. There are actually six entities that are involved and they are usually all too willing to point their sanctified fingers at someone else without owning their own contribution to the problem.

In order to understand what is happening and why, we will need to look at some of the legal factors that are at work here. What is negligence? What is gross negligence? How are they defined by the courts? Insurance is an area where most of us are worse than ignorant. Understanding what it is and what drives availability cycles demystifies this vast grey area and helps us to defend ourselves. Why is it cheaper for insurance companies to settle out of court even if there has not been any wrongdoing?

Contrary to popular misunderstanding, the outdoor industry does have some control over its destiny. Eliminating accidents due to gross negligence will go a long way toward changing the way we are able to do business. As well, we must now more than ever, implement risk management within our programs; first, to avoid unnecessary injuries and second, to defend ourselves. We will examine the most common characteristics of personal injury suits and plan our

defense accordingly. The cornerstones of any risk management program have to be the liability release and your attempts to warn and inform participants of inherent risks and dangers. Selection and training of staff and their conduct in the field has proven over and over to be the pivotal point in avoiding or causing an accident. We will look at the roles that equipment and equipment maintenance play in determining that outcome of litigation. Particular attention needs to be given to a well written emergency and evacuation plan. What is considered essential? Documentation is a department that baffles most outdoor programs. What is important and how can we accomplish these goals without getting bogged down in unnecessary paperwork? Finally, what should you say and not say, do and not do in case of the inevitable?

We will finish by discussing current trends in accidents and litigation. And let's not forget the obligatory questions, answers, and discussion session.

This workshop will be conducted by Will Leverette. Will is a risk management consultant, safety inspector, and claims investigator with the Worldwide Outfitters and Guides Association, (WOGA). WOGA is an association of outfitters and outdoor educators that purchase liability insurance as a risk retention purchasing group from Homestead Insurance Company under the Risk Retention Act of 1986. Will has 18 years experience as an outdoor educator and guide and is the safety chairman of the American Canoe Association's Rockies Division. He is also the co-founder of Wilderness Professional Training (WPT), a wilderness medical, technical rescue, and risk management training and consulting firm.

How to Stay In the Field and Out of the Courthouse: Legal Liability in Adventure Programs

Charles R. Gregg
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Management and Administration /
Legal Issues

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Introduction

The general population of this country has become more litigious, at the same time that more and more of us are going "outdoors" for recreation, education and commerce. Liability in outdoor adventure programming has become a very real and important issue. The legal system, however, should not be a threat to a well-run outdoor program.

Workshop Focus

The outdoor leader should understand something of the legal process and questions involved, including the standard of care to which such persons are subject, the structure of a lawsuit, and the role of the leader as a defendant who ultimately may bear the burden of an award of damages. (merely because one is an agent or employee of an organization does not mean that he or she is protected from liability or from being sued.)

The area of law with which the outdoor leader will be most concerned will be "tort" law - - that is, the law governing intentional and careless, or negligent, injuries to persons and damage to property. This law arises out of duties created by relationships, independent of contractual promises. The relationship of instructor, or leader, to student produces duties in numerous areas.

The outdoor leader has a responsibility to adequately and accurately disclose the nature of the activity in which the student enrolls, including the risks. A student cannot "consent" to participation in an activity of which he or she is ignorant. Correspondingly, the student has an obligation to fairly disclose any known condition that would cause the student to be a danger to himself or others.

The leader has the responsibility to present to the student a qualified, informed, and currently trained staff, and to provide equipment which, if not state-of-the-art, must be safe, in good order, and adequate under the circumstances.

The leader must screen applicants effectively, and, throughout the course, supervise and assess the performance and the general well-being of the student. Equally important is an understanding of the unique issues which arise in dealing with minors and special populations, and operating in artificial environments (such as ropes courses and climbing walls).

Special procedures - - for evacuations and other emergencies, for disciplinary matters (including drinking and drugs), and responsibilities during "off-duty" periods - - should be clearly established and, where appropriate, disclosed to the student sufficiently early to become part of the student's decision regarding participation in the activity.

The standard by which the leader's conduct will be judged with regard to these matters will be the conduct of a professional in that leader's field, similarly situated.

The legal issues discussed above provide only a baseline for exposure to suit. As important - - and perhaps more pertinent to the day-to-day affairs of the outdoor leader - - are ethical considerations which, while not rising to the level of conduct for which one might be sued, nevertheless dictate honest, fair, and impartial treatment of the student.

Conclusion

The legal implications of an outdoor leader's behavior, in soliciting the interest of the student and in dealing with the student in the field, are serious; but, given the applicable standard - - that of a reasonable professional similarly placed - - the matter of liability is best addressed, not by focusing on the prospect of failure or lawsuit, but rather by doing the best job one can and by continuing to learn and train.

CAREERS
IN
OUTDOOR EDUCATION

Promoting Staff Careers In Outdoor Education

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AEE President

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National Outdoor Leadership
School (NOLS)

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Careers in Experiential Education

Presentation Goal

To look at current and future trends in outdoor education careers and help managers staff outdoor programs.

Presentation Description

A workshop for managers staffing outdoor programs and for staff interested in professional careers in outdoor education. We will discuss recruitment and retention of high quality staff, including discussions on hiring, training, evaluating, compensation, and career opportunities. The focus will be on both current and future trends.

AEE - Trends in Employment

For the past 12 years the Association for Experiential Education has published the Jobs Clearinghouse (JCH), which is a listing of positions in the broad field of experiential education. During this 12-year period, this publication has sustained a steady growth in the number of positions being advertised each month. Most recently we have witnessed a substantial growth of 16% in the positions listed. Each month more than 90 positions are advertised. This growth in jobs is a good indicator of the strength of experiential education as a possible career.

The length of time AEE has been involved with the publication of the JCH, and the recent increase reveals some trends which are worth noting. In the early days of experiential education if one were interested in becoming an outdoor instructor the primary employers were Outward Bound, the National Outdoor Leadership School (NOLS), and the more traditional summer camp settings. The number of "spin-off" programs has greatly increased the employment possibilities for future and continuing outdoor leaders. Based upon a review of the positions advertised in the JCH over the past few years the following general categories of employers seem to emerge:

- Programs for "Troubled Youth"

Residential and day programs appear to be a solid employment opportunity as more and more communities attempt to use experiential education as a method to address the problems associated with teenagers.

- Therapeutic Programs

There has been an increase in the number of private and public psychiatric hospitals and clinics which are including adventure-based counseling with the more traditional treatment plan. A great increase in the number of ropes courses constructed at these facilities indicates a commitment towards adventure therapy.

- Programs for People With Physical Disabilities

A steady increase in these positions is anticipated for the foreseeable future as the culture begins to more seriously focus on the need for accessibility and inclusion. Results have been substantial and the number of programs serving this population appears to be on the rise.

- University and College Programs

In addition to the traditional outing clubs which have been a part of many post secondary institutions for decades, universities and colleges are moving experiential education closer to the academic center of the institutions by including these activities in orientation programs and academic departments. Many universities are beginning to recognize the profound learning which is possible using these methods.

- Corporate Training Programs

This is perhaps the fastest growing area for possible outdoor leaders. Business has "discovered" the value of experiential education as a training and development tool and is sending ever increasing numbers of executives on adventure retreats.

- International Programs

Increasingly, programs are advertising adventure trips for young and old to some rather remote areas around the world. This trend should mirror the general trend in the U.S. of more frequent and longer international travel with an emphasis on unique and challenging activities.

- School Programs

The recent failures of the American school system have encouraged traditional educators to re-examine the role of experiential education. The result has been a slight increase in the number of school districts employing experiential educators either full-time or as a necessary qualification for another position.

These are but a few examples of the possible job opportunities for well qualified experiential educators. It should be obvious that those seeking employment and advancement must be, in the words of Richard Kimball, "bilingual in two languages." First, staff must understand the unique requirements of safe travel and leadership in the outdoors. But this is no longer sufficient. Staff must also be able to speak the language of the group they are working with in the field. In the past, organizations brought their own staff on outdoor activities and used the experiential educator only as the guide in this often new environment. Today, there is an increased expectation that the outdoor instructor will possess a fundamental understanding of the unique needs and potentials of the client group. The implication is obvious. One must be both competent outdoor leader and a competent teacher, therapist, corporate trainer, etc. To meet these new expectations, future and continuing staff must approach outdoor leadership as a profession.

Careers at NOLS

The National Outdoor Leadership School (NOLS) has seen an increase in staff of over 30% during the last five years. Our field staff now number 250 per year with about half of them focusing on NOLS as their primary career.

Our program growth has increased in several major areas, all centered around wilderness education. They include:

- Educating the Educators

We now have many more students who are involved in education. Federal land agencies (NFS, NPS, and BLM) contract us to train wilderness rangers and become involved in wilderness management decision making; our instructors courses and outdoor educators courses have also increased; and requests to give on-site seminars and workshops to other outdoor programs are more numerous then we can fulfill. These courses have demanded an increase in maturity and professionalism in our staff.

- College Semester Programs

Demand for 2-3 month long semester courses has increased a large amount over the last five years. The vast majority of the students receive college credit for their work. This has provide year-round work to many of our staff and demands higher expertise in technical skills (whitewater kayaking and sailing as examples).

- Administrative and Support Staff Opportunities

NOLS has branched out in order to make a larger impact on out world. Beyond just running field courses, we are developing our curriculum and libraries, writing more publications, beginning a research department (to include areas of research such as minimum impact camping,

etc.) and becoming more involved in public policy. Outdoor education staff have increased opportunities to work either in the field or in management.

- International Programs

We have many requests from foreign countries to set up branches. Many of our own staff are encouraged to scout and propose new international areas. As NOLS increases diversity within the U.S. (minorities, international students) and outside the U.S., our staff have needed better training in language and communication skills as well as planning and management skills.

We expect and embrace change and growth at NOLS. Over the next ten years we feel there will be two ongoing trends in staff careers: 1) the degree of professionalism will increase, and 2) the opportunities for growth and a diverse career will increase.

In my presentation at the AEE Conference, I will address specifically how NOLS is attracting, training, and sustaining the best available staff and educators to further our mission. New personnel developments include recognition of professional experience prior to NOLS, alternative ways to become a NOLS instructor, full-time faculty positions, and overall increased compensation and training.

Outward Bound / HIOBS Staffing

Topics to be covered include: trends, statistics, present realities

The Outdoor Instructor - The Individual

A composite view: age, sex, background, skills time in field, next steps after this work.

The Staffing Function

Recruit, screen, hire, train and retain the best staff possible (NOLS, OB, and other).

- A. Recruit
 - word of mouth/historically graduates of programs
- B. Screen
 - staffing office function - applications / interviews, student evaluations
- C. Hire
 - who does it? centralized / decentralized
 - structure of staffing office
- D. Train
 - importance of evaluation / supervision link to designing trainings
 - link to certification requirements
 - pay to attend?

E. Retain

- how long a retention time is desired and realistic?
- changing needs of individual
- role of community
- compensation
- seasonality of work / flexible work schedules

SAFETY

&

RESCUE

"Pre-Conference Event"
Wilderness First-Aid Practicum

Jim Sebesta, EMT
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Spectrum Safety Consultants, Inc.

Safety

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Workshop Objectives

Upon completion of the Wilderness First-Aid Practicum, the participants will be able to:

1. Define criteria for applying "extended rescue" pre-hospital care protocols.
2. Define assessment tools useful in determining the required level of "emergency" response.
3. Indicate appropriate measures for reducing health and safety risks inherent in backcountry settings.
4. Demonstrate ability to incorporate leadership, decision-making and rescue skills in simulated accident scenarios.

Workshop Outline

Terms Defined:

Wilderness

Extended Rescue

Emergency

Unique Aspects of Providing Care in Wilderness Settings:

Time

Resources

Equipment & Supplies

Treatment Objectives & Protocol

Outline Specific Conditions Which Require Alternative and Occasionally More Aggressive Treatment Approaches:

Hypothermia

Severe Allergic Reaction

Fractures & Dislocations

Patient Transfers

Wound & Burn Care

Water Disinfection

Pre-Trip Planning:

Routes

Emergency "Outs"

Emergency Facilities

Supplies & Equipment

Indications For Usage

Primary Assessment:

Decision-making & Prioritization

Evacuation Exercise:

Evacuation Options Group & Leadership Issues

Secondary Assessments (TRAUMA):

Group Communication & Team Roles

Acute & Long-Term Wound Management:

Wounds

Shock

Bone & Joint Injury Management

Spinal Immobilization

Secondary Assessment ((MEDICAL):

Insects

Poisons

Documentation:

Incident Reports

Witness Statements

Exam Findings

Incident Debriefing:

Technical Self-Evaluation

Emotional Realization

Individual Strength

Group Vitality

SUGGESTED READINGS

Auerbach, P. S., & Geehr, E. C. (1989). Management of wilderness and environmental emergencies. St. Louis: C.V. Mosby Company

Bowman, Warren D. (1988). The National Ski Patrol's: Outdoor emergency Care> Lakewood, CO: National Ski Patrol Systems, Inc.

"Pre-Conference Event"
Back-Country Rescue & Evacuation

Jim Sebesta, EMT
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Spectrum Safety Consultants, Inc.

Safety - Rescue

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Workshop Objectives

Upon completion of the Back-Country Rescue & Evacuation Workshop, the participant will be able to:

1. Define necessary and desirable information when planning a back-country rescue and evacuation.
2. Indicate levels of leadership required for safe and effective rescue and evacuation.
3. Demonstrate comprehension of improvised rescue techniques.
4. Demonstrate ability to incorporate leadership, decision-making and rescue skills in simulated scenarios.

Workshop Outline

Core Elements of Search and Rescue Involve:

Locate	Reach	Stabilize	Evacuate
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For the purpose of this workshop titled "Rescue & Evacuation" we will be focusing on the latter two Elements of Stabilizing and Evacuating incapacitated patients.

Pre-Rescue Planning:

Incident Information

What	Where	How Many	Environmental Conditions
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Rescuer Information

Abilities & Training	Personnel	Rescue Equipment
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Stabilization:

Improvised Patient Stabilization Conditions

Spine	Femur	Special Wounds	Bowel & Bladder Activity
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Evacuation:

Improvised Letter Construction

Minimum Impact

Effectiveness

Safety

Physical Education Drill

Rescuer Health Route Conditions

Patient Monitoring

SUGGESTED READINGS

- Auerbach, P. S., & Geehr, E. C. (1989). Management of wilderness and environmental emergencies. St. Louis: C.V. Mosby Company
- Bowman, Warren D. (1988). The National Ski Patrol's: Outdoor emergency Care, Lakewood, CO: National Ski Patrol Systems, Inc.
- Setnicka, Time J. (1980). Wilderness search and rescue. Boston: Appalachian Mountain Club

RESEARCH

&

WRITING

The Nuts and Bolts of Writing for Professional Publication

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Research / Writing

Introduction

Good professional writing gives voice to new professional developments in the field, keeps the membership current and contributes to a literature base supporting the body of knowledge which validates the profession. Good writing is logical, clear, precise and concise. It demonstrates competency and reflects the professional standards of the association.

Research not reported is research not done; this is true of any professional writing. The reporting process can be as time consuming as the original research, the theoretical analysis or the critical review itself. Frequently, submitting an article to a professional journal can take a full year. Certainly the writer need not be working alone through this period and the contact with a co-author, editor and peer reviewer can be enriching for both the writer and the writing. If a writer is well-organized, the whole process will go more smoothly, and a better piece of published writing will result.

The Workshop

The presentation will focus on eight steps in a writing process which starts with assembling ideas, research references, writing aids and colleagues and ends with a celebration for the published author (hence the colleagues!). A discussion of various approaches to writing, types of writing and technical aspects of the process will be facilitated. Participants will be encouraged to contribute actively with expertise and ideas. The bulk of the practical skill development will be spent working on pieces of writing (provided) in need of revision in a variety of technical areas. The aim is to practise the three R's for good writing: Reviewing, Revising and Refining. While it is often underestimated in importance, this time spent "polishing" an article can be the most productive and most exciting part of writing.

Through this workshop participants will have the opportunity to assess their own writing and style and gain hands-on practice in a variety of technical writing skills. New ideas for each step in

the writing process and a better understanding of editorial procedures will offer positive means toward achieving acceptance for publication. Further objectives are that the participants will become more familiar with useful resources and target publications, and meet other writers as peers in the group with whom to share knowledge and experience.

Conclusion

This workshop serves to endorse our responsibility as a professional association to nurture the potential for competent and inspiring professional writing. Even the most valid research or insight to be reported will not be read or retained if it is not well written. Most writing that is poor suffers from poor preparation. With a clear understanding of the skill involved and all the elements of each step in the process, a writer seeking professional publication will be more successful.

MEDIA
AND
TECHNOLOGY

Use of the Microcomputer in Experiential Education

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Media and Technology
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Introduction

With the development of the microcomputer, it has become possible for almost anyone to own and operate a computer. This has brought about several interesting parallel developments. The main factor is the wide scale use of these machines in the work place, as well as the academic world, which makes it imperative that organizations, as well as individuals, keep up with developments to insure competitiveness. In conjunction with more usage is the development of more programs that do more and are increasingly easier to use. Since the technology is moving so fast, there are constant new innovations making more things possible for more people. All this is well and good; but what does this mean to people in experiential education?

The most obvious use of the microcomputer is that of regular business operations, since that is what has made a large portion of its use to date. These operations include word processing which is basically a better way to type, electronic spread sheets that make "number crunching" much easier, and data bases which make large mundane tasks, like mail lists, less time consuming. There are also programs that make high quality graphics, drawings and presentations more feasible and others that allow one to do their own newsletters and other publications. For people in education, some of the most exciting applications may be the training, simulation and educational programs.

Workshop Theme

There are several barriers to computer use; most of which can be easily overcome with a little knowledge and training. One of the main problems is the thought that the computer is doing something that is not understood or "magical". The only magic going on in computers is the skill and imagination with which people design computers and programs. If you think about it much, you soon realize that the computer can only store information. The fact that someone else that specializes in programming has stored information in the form of programs is what makes all those wonderful things possible. Another common fear is that the operation is too complicated and that something will tear up. The operation of a computer can be fairly difficult; but then almost anything worth doing is and the rewards make it well worth the effort. As far as tearing something up, there are only a couple of things, such as erasing, deleting and formatting, that can destroy

information in the computer and one learns these fairly early. Even if you do destroy something; it is not the end of the world.

Once one gets over their fear of using the computer, they must then learn how to operate the machine. The best way to do this is to take a course at a school or computer shop. After that, the next best method is to purchase a guide other than the manual that comes with the computer or program, since the packaged manuals are usually hard to follow. Another good method is to use a tutorial program if it is available. After one gets the basics down, it is suggested to first use either a program you must use or to play around with some games. Doing one of these two things will greatly decrease the chances of becoming frustrated before one even gets started. After becoming comfortable with the computer and basic operations, most people find that they greatly enjoy the benefits of quicker processing and being able to accomplish some tasks that are impossible for the individual without computer assistance.

Programs play an important part in what the computer is able to do and how the user interacts with the computer. A poorly written program that is hard to use makes a simple task very distasteful. On the other hand, a well written program can make a nearly impossible task a pleasure to do. Most common applications of computers have a whole range of programs to choose from and most certainly have high quality programs available with which to do the task at hand. These common applications include word processing, electronic spread sheets and data bases. Programs should be chosen carefully to ensure they will do what is needed and that they do not require more time to learn how to use than is available. In general, programs are much like books; you can put anything in them you want and what you put in them may be of high quality or it may not. It is the job of the user to make sure the program is of the necessary quality.

One type of program that has recently "come of age" is the game or simulator. There are games that are for pure pleasure and there are educational programs, also called games, that offer an excellent method of individually directed learning. Computer games cover a vast range from the arcade type to complex problem-solving simulations. It is well known that the U.S. Air Force uses a computer simulation of a F-15 to train pilots. The computer has the capability of allowing a participant to self direct a learning process or problem-solving simulation. Specific examples would be far too extensive to go into here; but at least know that computer games can be used for many purposes aside from eye to hand coordination. Many of the terms used in experiential education, such as problem-solving, self directed, simulation and even emotion evoking, are also used in conjunction with educational and recreational programs.

Conclusion

This is not to serve as a manual for operation of the computer. This article is more to serve letting people know what is available to them and how to go about getting it. The computer is a wonderful tool and can greatly help persons of almost any field. The computer can not replace many types of learning associated with experiential education and it is probably best that it does not. The computer can make the daily tasks that we have to do easier and less tedious so that we have more time to spend educating in better spirits. The computer can improve and, in a few instances replace, some educational processes if used in a responsible manner and not misused by allowing the computer to become an excuse for not teaching. The computer, like a book, is only a tool used to store knowledge; it takes a true teacher to use tools that people learn.

1

EXPERIENTIAL EDUCATION

WORLD ISSUES
&
PEACE

Outward Board for Peace? For Peace!!!

Ted Woodward
Andrus Children's Home

World Issues - Peace Education

1156 North Broadway
Yonkers, New York 10701
914 478 4576

Introduction

While the Berlin Wall has fallen, the greatest evidence of glasnost and the end of the Cold War (at least for experiential educators) can be found in the proliferation of Citizen Diplomacy organizations choosing the adventure context and the experiential process. Such Adventure Based Citizen Diplomacy efforts are dramatic evidence of congruence between the philosophies of major experiential education thinkers, Leninist and neo-Leninist Soviet education philosophy and of course between Citizen Diplomacy and Outward Bound. Less dramatic but no less important is every well done experiential program, for the democratic empowering process, the circles of excellence and community values ripple out into the world and build peace. This justice building agenda is Hahnian but not, until recently, an explicit agenda of Outward Bound.

Pacifist Experiential Philosophy

The choice of adventure by citizen diplomats is a recognition of both method and philosophy. The experiential process has always had implications for peace! Seminal philosophers such as John Dewey, Thomas James, Maria Montessori and Kurt Hahn were concerned with peace as well as effective education. Consider the following philosophers who were cited by Richard Kraft in Towards a Theory of Experiential Learning, part of *The Theory of Experiential Education*:

From James we claim the model of the "Moral (Peaceful) Equivalent of War," a "conscription of the whole youthful population to an army enlisted against nature" to breed in them "civic passions". Dr. Maria Montessori identified traditional school as dis-empowering and humiliating, blocking the development of peace making abilities. Her more engaging method was needed to help make individuals who could act for peace, as she claimed "Establishing peace is the work of education; all politics can do is keep us out of war" (1932, p. 16).

John Dewey's philosophy of education, that it should flow from experience and be experience based itself, sought a democratic harmonious society. In his later years he claimed intelligence most compatible with non-violence, "Human attitudes and efforts [as] the strategic center for the promotion of . . . peace among nations." (1945, p. 1), and that pacifists needed to adopt more powerful role than those of martyr and critic, namely one where "human beings, not citizens of different nations, have a significant say in the execution of peace" (Howlett, 1977, p. 148) Here he predicted Citizen Diplomacy!

Pacifist Hahnian Philosophy

It is fair to say that central to the philosophy of Kurt Hahn, father of Outward Bound, was a deep concern for justice in the world. This central concern has been noted lately by Thomas James in Kurt Hahn and the Aims of Education and by William Sloan Coffin of the SAME/FREEZE organization. Here is Hahn's record of humanistic pacifist works;

The Salem (Shalom, or peace) school in pre-Hitler Germany was Hahn's first accomplishment. Community service, periods of reflection, a democratic less competitive process of education and an explicit concern for justice characterized the school. It had an unheard of open admission policy.

After exile to England, Hahn founded the Gordounstoun School on similar principles. The system of final reports on students included "A Sense of Justice" as a topic heading. Indeed he wanted to help build James' "compassionate army" in England. He disseminated his ideas in the form of the Moray Badge and the County Badge systems in the 1930's. From experience he knew that a training model which did not actively promote a democratic "Good Society" imperiled itself.

Subsequent to this, Hahn helped form the Atlantic College and United World Colleges. The Colleges, in brief, serve as a gathering place of international minds in a program which explores world citizenship.

Hahn saw Outward Bound in the United States grow hand in hand with John F. Kennedy's Peace Corps in the 1960's. Curiously, the first Colorado Outward Bound School courses were Peace Corps contract courses in Nepal. There were training centers in Puerto Rico, New Mexico and Hawaii. Outward Bound here was part of a larger program for international development and tolerance. In 1988, Outward Bound rejoined the Peace Corps effort when it became part of Norwich University's Peace Corps Preparation program. (Vermont)

Outward Bound, the original intensive "short course" was only determined in 1941, as a project to invigorate young merchant Marines with a survival ability. Functionally it support "war for peace" if one accepts the "peace through strength" concept. It must have been awkward for Hahn as it also ideologically supported peaceful personal resolution of conflicts and community building. Among Hahnian creations, Outward Bound has stood out for the lack of a more explicit peace agenda, until recent moves to rediscover "service" and to work with various groups of Soviets.

Today Outward Bound inherits from 1931 a reputation of a stress oriented program. It also inherits a pacifist mandate from Kurt Hahn. It can be argued that, stress oriented or not, an Outward Bound experience advocates personal behavior which can only contribute to peace when applied to everyday life in the world at large. It seeks effective communication, reflective serenity, harmony between individuals, conflict resolution, non-violence, co-operation and community building. Scott Peck (1987) wrote that good communication is good community building and also good peacemaking. All quality experiential education is similar, and implicitly a peace-making process.

Citizen Diplomats and Adventure Based Citizen Diplomats

Citizen concern about the nuclear cold war came to a peak in the 1980's. (Warner, 1987). It was time for some personal and individual responsibility to be taken for international relations between the superpowers. Representatives of low level authority churches, civic groups, cities reached out to their Soviet counterparts. They hoped stabilize political relations in a personal network. While poets visited poets and alcoholics were working with alcoholics, some individuals sought experiences mostly suited to building relationships.

In 1981 Cynthia Lazaroff of the Youth Exchange Program chose and developed the format of wilderness expeditioning for Citizen Diplomacy believe a program "where survival would be dependent on mutual co-operation and interdependence seemed a perfect metaphor for the task of building peace" (Warner and Shuman, 1987, p. 90). It was her full time work by 1985. She knew it was a success when on a co-operative mountaineering expedition:

Inevitably... conversations turned to politics and different ways of looking at the world. Once one of the Soviet boys whispered to Lazaroff over breakfast, " had an incredible conversation late last night with Jay! (one of the Americans) Lazaroff could tell from his voice that he had just gone through something monumental. He had seen the world through an American's eyes! (Warner and Shuman, 1987, p. 97)

Adventure-based programs and citizen diplomats do share a mission to develop personal responsibility and relations, best based on a respect for self, care for others, responsibility to a community. What adventure experiential education contributes is a process and a method, a living laboratory for making the best relations. What Citizen Diplomacy contributes is a focus on the most urgent agenda between the people most needed to influence that agenda.

I was one of the leaders of the Soviet Friendship Exchange Program of the Interlocken Center for Experiential Learning in 1989. We Americans lived, ate, sang, hiked, rock climbed, debated politics, did community service, and Magical Mystery Tours (independent discovery activities) with Soviet teens for about three weeks. Both the staff and the participants were a small part of this growing alliance of Americans and Soviets.

The list of "peace making" programs doing adventures for peace is truly long. From California, Project Raft organizes co-operative rafting programs. In Colorado, and in the USSR Americans and Soviets have endured standard Outward Bound courses for years. The Samantha Smith Peace Camp program and other camp organizations have brought young Soviets to camp for years. Ropes courses have been built in the USSR. Long time Outward Bound staff member Bob Rheault is running joint courses for veterans of Afghanistan and Vietnam. International Physicians for the Prevention of Nuclear War has run water based trips for doctors, and in co-operation with Wilderness Inquiry (Minneapolis, Minnesota), for disabled individuals. This last group won the Nobel Peace Prize in 1985!

Soviet Experiential Philosophy

An American adventure philosophy is not enough to make these ventures a success without a congruent Soviet philosophy. Ideas of experiential adventure learning do find congruence and resonance with Soviet educational ideology. Surprisingly enough, both the thoughts of Lenin and the current Soviet thinkers are supportive of experiential and ABCD efforts. The individual empowerment is not antithetical to Soviet Education. The prime Soviet mandate is to create qualities of the "New Socialist Man" similar to those adventure experiential education seeks. The Soviets have always claimed a global peace agenda and youth organizations have always offered some outdoor adventure. All of which is encouraging.

From its birth the USSR has been influenced by John Dewey. The educational ideas he hoped to promote hardly applied to a backward peasant population preoccupied with survival. Dewey was therefore quickly not only dropped but also vilified.

Today a neo-Leninism is growing which is critically reinterpreting Lenin. The value of the "anti-book" school, the "complex method" (to education as "harmonious as possible morally and spiritually) (Lunacharsky, 1981, p. 162, the project method and the polytechnic school are returning. A greater emphasis on growth for the individual and autonomous interactions is present and Makarenko's ideas of structured challenges are alive today. (Bowen, 1962, p. 201)

While the "Scoutlike" Komsomol Youth movement engages many, and allows some initiative and discovery, the public education system is as guilty of estranging youth as is ours. In 1987 Avis wrote that "New forms are needed to influence group behavior" (p.154), not knowing that adventure programs were beginning in the USSR.

Evidence of concepts of experiential process can be found in the USSR in writing of Vladimir Shatayev (1987). Shatayev is part of the mostly utilitarian Soviet Federation of Mountaineering. He wrote in terms familiar to experiential educators:

"A smart climber climbs three times. The third time at home in the chair reliving the experience. Without this method, one is left with many gaps in experience. p.42.

He also speaks for the method of adventure as a means of self-knowledge:

"A person in the mountains seems to get to know himself faster. . . Mountaineering is not simply six degrees of difficulty. It is, above all, discovery. pp. 46, 64.

Lastly he has words which are hopeful and encouraging. Issues of self esteem and affirmation, team work and spirit can be explored. Better relations among people can be built in the mountains. He wrote:

"Mountaineering is a test and the mountains a testing ground. . . for selecting the optimal forms of human interactions, for clarifying the most viable standards of ethics and morals, for checking how strength gets along with weakness, for learning what is genuine strength and what is genuine weakness. . . There with the help of a small group of people, one can

demonstrate to skeptics that humaneness is the most useful and advantageous principle of co-existence, p. 137.

Current publications on Soviet education do note "problem-oriented teaching" and the "active study method". In 1984 Soviet educational reforms were written to decentralize and reinvigorate education in the Gorbachev era with progressive ideas. Avis wrote that the function of role plays and cooperative games are known to the Soviets. (p. 166) V. A. Smekhov espouses basically the same ideas as Rogers client centered therapy. (Avis, p. 173) The new curriculum does include peace education meaning both disarmament information and a focus on personal conflict resolution for ninth and tenth graders!

Conclusion

While "teachers of political education are bound to be very cautious in experimenting with more "active methodology" (Rosslyn, p. 37), the Soviets are reaching farther and farther for new ideas in the direction where ABCD stands. The excitement of all this is that these programs may fit into the new Soviet scheme and do contain ideas which offer significant challenge to the destiny of the USSR.

Events in the USSR may affect our "window of opportunity" to build peace. Plans do continue to proliferate for new experiential adventure exchanges. Projects like Outward Bound courses continue to be asked to return to the USSR. OBUSA President John Reynolds wrote in the Proceedings of the 1988 International Conference on Outward Bound's Impact on Education that there is some talk of the Russians saying that an Outward Bound school would be appropriate in their country (1989, p. 4z)

The prospectus is good for the continued expansion of programs. Probably some Soviets paddled in your town this year. They know well that none of the more traditional exchange programs can put into operation the wisdom of the old Russian proverb which says "To know a person you must eat a pound of salt together!" ("And play together," was lost in the translation)²

Conflict Resolution: Easing the Struggle

Sharon McGloin, MS, CTRS
Marillac Center for Children

Pam Sanders, BS, TRS
Gillis Center

World Issues / Social Skills
Conflict Resolution

3339 Bridge Manor Road
Kansas City, Missouri 64137
(816) 941-9700
(816) 363-1414

Introduction

"Peace is not the absence of conflict. Conflict is an inevitable fact of daily life: internal, interpersonal, intergroup and international conflict. Peace consists in creatively dealing with conflict. Peace is the process of working to resolve conflicts in such a way that both sides win, with increased harmony as the outcome of the conflict and its resolution. The resolution is peaceful if the participants come to want to cooperate more fully and find themselves enabled to do so." (Jim and Kathy McGinnis, *Parenting for Peace and Justice*)

The value system of an individual has its beginnings early in life. Unfortunately, violence and conflict have become a seemingly acceptable part of life. If we choose to face this fact head on, then too we must address issues of violence and conflict from the point of resolution and peace. Conflict resolution skills help individuals to feel empowered and have the ability to make alternative choices in their lives. Due to the nature of the population that is served at the Marillac Center for Children and the Gillis Center, these children have already been exposed to extraordinary amounts of violence, conflict and abuse. This session will explore the use of activity as an intervention technique during conflicts. There will be a series of cooperative activities as well as role play and guided imagery to assist in the therapeutic process.

Conflict Resolution - Processes

Most conflicts, large or small, will follow pretty much the same pattern. To get a good conflict going, there must be: "two or more people, who interact and perceive incompatible differences between, or threats to their resources, needs or values. This causes them to behave in response to the interaction and their perception of it. The conflict will then escalate or de-escalate." An escalation of the conflict will occur if emotion is exposed, perceived threat is high, individuals choose sides in the conflict, the individuals were not friends to begin with or the individuals did not have the necessary skills needed for conflict resolution. A de-escalation of the conflict will occur if the problem becomes the focus and not the individuals, exposed emotion is decreased, perceived threat is low, the individuals had some type of bond established or the individuals have the necessary skills needed for conflict resolution. Conflict resolution is a de-escalation of a conflict that channels it along functional rather than dysfunctional lines.

There are many skills an individual needs to develop in order to master appropriate conflict resolution skills. During this workshop, we will focus on improving communication, increasing cooperation, developing problem-solving skills, and the development of negotiation and mediation skills. While we are going to focus on these five areas, they are never really practiced alone but are all a part of the process of conflict resolution. While these five areas are the body of the presentation, skills such as modeling, brainstorming and role play may be used as well to illustrate one of the five areas.

Each group member will calculate their individual response to conflicts and formulate the style that best suits their personality. This will be done with a questionnaire on how one responds to conflict. The value system will also be examined. Questions such as, "How does one define their value system?, how do personal value systems impact the population that one is responsible for ? and how does one go about changing their individual value system? It is important that as an individual with the ability to influence the values of many individuals, one must be very clear about ones own values and the strength of their commitment. There are times when one is placed in a situation that requires a forced choice. It is important to make an informed choice with all the relevant facts in place.

Listed below is an example of several activities that could be used in this process. They are coordinated with the areas of focus for the presentation as well as the source from which it is published.

COMMUNICATION

- | | |
|----------------------|------------------------------|
| 1. Mirroring | Creative Conflict Resolution |
| 2. Superior/Inferior | Processing the Experience |
| 3. Incognito | ABRIS |

COOPERATION

- | | |
|-------------------------------|--|
| 1. Cooperative Musical Chairs | The Second Cooperative Sports and Games Book |
| 2. Body Surfing | More New Games |
| 3. Texas Big Foot | Silver Bullets |
| 4. Elbow Tag | More New Games |
| 5. Island | Project Explore |
| 6. Winter Survival | Joining Together |

PROBLEM-SOLVING

- | | |
|-------------------|------------------|
| 1. Balloon Bash | Joining Together |
| 2. Electric Fence | Silver Bullets |
| 3. Plane Wreck | Joining Together |
| 4. Spiders Web | Silver Bullets |

Negotiation and mediation skills development takes place with practice. It is helpful to use specific examples from your own personal situation and role play them with your staff. Some examples of situations are: child classifying staff as mean because they don't like them; child doesn't think staff likes them so they act out; comparing who has the most material things and blaming staff; accusing staff of giving someone more privileges; or accusing staff of others getting away with things.

The presentation will close with a guided imagery from a tape designed especially for use with children to promote peace and relaxation.

Conclusion

It is hoped that through this presentation, individuals conflict management styles, value systems and skills necessary for conflict resolution are enhanced and strengthened. It is possible to achieve this through the use of activity as the main teaching tool. As a Certified Therapeutic Recreation Specialist, the use of experiential activities have become a simple yet effective way to teach the conflict resolution skills necessary for the children to practice peace and have fun.

RESOURCES

Creative Conflict Resolution

More Than 200 Activities for Keeping Peace
in the Classroom, K-6
William J. Kreidler
Copyright 1984
Good Year Books
Department GYB
1900 East Lake Avenue
Glenview, Illinois 60025

The Anger Workbook

Howard Cohen
P.O. Box 313
Bethel, Maine 04217

The Human Side of Adventure Challenge

A potpourri of structured exercises,
information sheets, handouts and general
miscellany
Jackie Gerstein
Copyright 1988

Creative Conflict Solving for Kids

Grades 4-9
Fran Schmidt and Alice Friedman
Copyright 1985
Grace Contrino Abrams
Peace Education Foundation, Inc.

Conflict Resolution Resources for Schools
and Youth
The Community Board Program, Inc.
149 Ninth Street
San Francisco, California 94103
(415) 552-1250

National Association for Mediation in
Education
c/o Mediation Project
425 Amity Street
Amherst, Maine 01002
(413) 545-2462

The Kids' Book of Questions

Gregory Stock, Ph. D.
Copyright 1988
Workman Publishing, N.Y.

Keeping the Peace. Practicing Cooperation
and Conflict Resolution with Preschoolers

Susanne Wichert
Copyright 1989
New Society Publishers
Philadelphia, PA and Santa
Cruz, CA

Games Children Should Play

Sequential Lessons for Teaching
Communication Skills in Grades K-6
Mary K. Cihak and Barbara Jackson Heron
Copyright 1980
Good Year Books
Department GYB
1900 East Lake Avenue
Glenview, Illinois 60025

Cowstails and Cobras

Karl Rohnke
Project Adventure, Inc.
P.O. Box 100
Hamilton, MA 01936
Copyright 1977

Bag of Tricks

Quarterly Newsletter
Karl Rohnke/Bag of Tricks
P.O. Box 77
Hamilton, MA 01936

The New Games Book

Andrew Fluegelman
Headlands Press, Inc.

More New Games

Andrew Fluegelman
Copyright 1981

Silver Bullets

Karl Rohnke
Project Adventure, Inc.
P.O. Box 100
Hamilton, MA 01936

100 Ways to Enhance Self-Esteem in
the Classroom

Jack Canfield and Harold C. Wells
Prentice-Hall, Inc.
Copyright 1976

Values Clarification

Leland W. Howe and Howard
Kirschenbaum
A & W Publishers, Inc.
New York, New York
Copyright 1978

Adventure Based Resource Index

Charles Learned
Copyright 1987

The Cooperative Sports and Games Book

Terry Orlick
Pantheon Books, New York
Copyright 1978

The Second Cooperative Sports and
Games Book

Terry Orlick
Pantheon Books, New York
Copyright 1982

Explore: "An Introduction to Alternative
Learning Environment of Behavior
Disordered Children"

Gary M. Robb and James Leslie, Jr.
Bradford Woods Outdoor Education Center
Martinsville, Indiana
Copyright 1987

PRE-CONFERENCE EVENTS

"Pre-Conference Event"
Discover the Boundary Waters Canoe Area
in the Peak of Fall Color

Deb Erdmann
Camp Voyageur, Ely, Minnesota

Minimum Impact Camping

Camp Voyageur
P.O. Box 420
Ely, Minnesota 55731
218-365-6042

Enjoy Minnesota's north woods wilderness (200 miles from St. Paul) in its autumn beauty while learning basic canoeing with minimum impact camping skills.

Camp Voyageur has something special to offer in the field of wilderness camping. Located on a wooded peninsula on the threshold of the Boundary Waters Canoe Area and Quetico wilderness. C.V. is the ideal entry point to north woods lake canoeing.

This pre-conference activity features an opportunity for the novice and the experienced to venture into the Boundary Waters Canoe Area Wilderness with a guide during the peak of fall colors.

Participants will be briefed on basic canoeing and camping skills prior to departure on the canoe trip. A major focus of this experience is teaching efficient ways to move through the Boundary Waters Canoe Area Wilderness with minimum impact on our environment.

Transportation to and from Twin Cities provided by request

SCHEDULE OF EVENTS:

September 30:	arrive at Camp Voyageur 4:00PM
	dinner served 6:00PM
	skill instruction 7:00-9:00PM
October 1-October 3	Boundary Waters canoe trip
October 3	return to Camp Voyageur (sauna and dinner waiting)
October 4	trip conclusion 10:00AM

"Pre-Conference Event"
Duluth Waterfront Sea Kayak Tours

Randy Carlson
KCI Director

Kayak and Canoe Institute
108 Kirby Student Center, UMD
10 University Drive
Duluth, MN 55812-2496

October 3, 1990

Explore the Duluth Harbor, Leif Erickson Park and Park Point from a unique perspective! This 12:00 to 5:00 pm tour introduces equipment, strokes, rescues, bird life, local geology, and harbor use. Cost : 30.00 includes equipment and snack. Registration is limited to seven.

October 4, 1990

Explore Lake Superior's North Shore from Two Harbors to the Knife River! This 12:00 noon to 5:00 pm tour reviews equipment, strokes, rescues, and natural history of this area. If fall lake conditions are unsuitable due to wind and waves we will tour the southern part of the Duluth Harbor. Cost: 40.00 includes equipment and snack. Registration is limited to seven.

"Pre-Conference Event"
Leadership: An Integrative Approach

Woodswomen
25 West Diamond Lake Road
Minneapolis, MN 55419
(612) 822-3809

Introduction

People join outdoor programs with high expectations and for a variety of personal reasons; how satisfied they are with their experience is greatly influenced by the structure of the program and the behavior of the leader(s). During this weekend we will explore how to use a variety of leadership styles and decision-making models appropriate to different situations. We also examine current research about group organization and management.

Main Text

Our goal in this workshop is to provide the perspective and the practical information that can help you be more effective in working with groups in outdoor and other settings.

We put special attention on:

- Using teaching methods appropriate for adults
- Using a decision-making process where everyone feels included
- Defining the leaders' role in implementing decisions
- Acknowledging individual goals as well as group goals
- Making constructive use of a group's diversity in age, lifestyle and outdoor experience
- Applying an integrative approach to special groups

Our workshop includes a video presentation on Woodswomen's trip style and a slide show that gives a historical perspective on women's ways in the outdoors. Some of the sessions will be formal presentations with time for questions. Other sessions will be informal workshops opening into group discussions or will involve analyzing your experience and be more participatory. Our two-day schedule is packed, but you'll usually find some time for early morning or evening walks and for informal talks and exchanges of ideas with other participants. Woodswomen leadership workshops are designed for women and men working in outdoor professions (Girl Scouts, Outward Bound, etc...), leaders, managers, and organizers in other professions, and outdoor enthusiasts.

Conclusion:

Your leadership and other experience is an important part of this weekend. We encourage you, before the workshop, to jot down ideas, recollections, and questions you may have so you can be sure they are addressed. The workshop begins 9 a.m. Saturday morning at Wilder Forest (612) 433-5198, a local retreat center north of Minneapolis. Accommodations, two meals and workshop materials are provided. We cook dinner and breakfast together as a group.

Recommended reading and perusing list: Meeting the Unknown: Group Dynamics in the Wilderness, Leadership for Change: Towards a Feminist Model, and Shame: Power of Caring. This workshop is open to both women and men.

Workshop Schedule

SATURDAY

- 9:00 Welcome
- 9:15 Expectations / Review schedule
- 9:30 Why am I a Leader?
 - Dyad meeting
- 10:00 Stages of Group Development
 - Stages of friendship development

11:30 Woodswomen's Philosophy

LUNCH

- 1:30 Self-observing: What am I like in a group?
- 2:30 Examples of Healthy Interaction and Connections
 - Program components that influence interactions and connections
 - Stated and non-stated philosophy
 - The wilderness setting
 - Pre-trip information
 - Participants introductions
 - The trip pace
 - Decision-making structure
 - Language
 - Challenge and stress components
 - Closure

4:00 Skills workshops

DINNER

"Song of Women" and "Annapurna" - videos: comments on the group, the leadership, and the accomplishment

SUNDAY

- 8:30 Review questions
- 9:00 Perspectives of Women in the Out-of-Doors
- Who are our foremothers?
 - What are they like?
- 10:30 How Do I Feel Being a Guide / Leader?
- Who is responsible for what
- 11:30 Participant Experiences that influence Bonding
- Diversity / what are our blind spots?
 - Prior socialization and women's / men's consciousness
- LUNCH
- 2:00 Group Process and Structure
- What are your expectations for a successful trip?
 - Taking the group's temperature
- 3:30 Wrap-Up
- Dyad meeting
 - How has this information been useful to you?